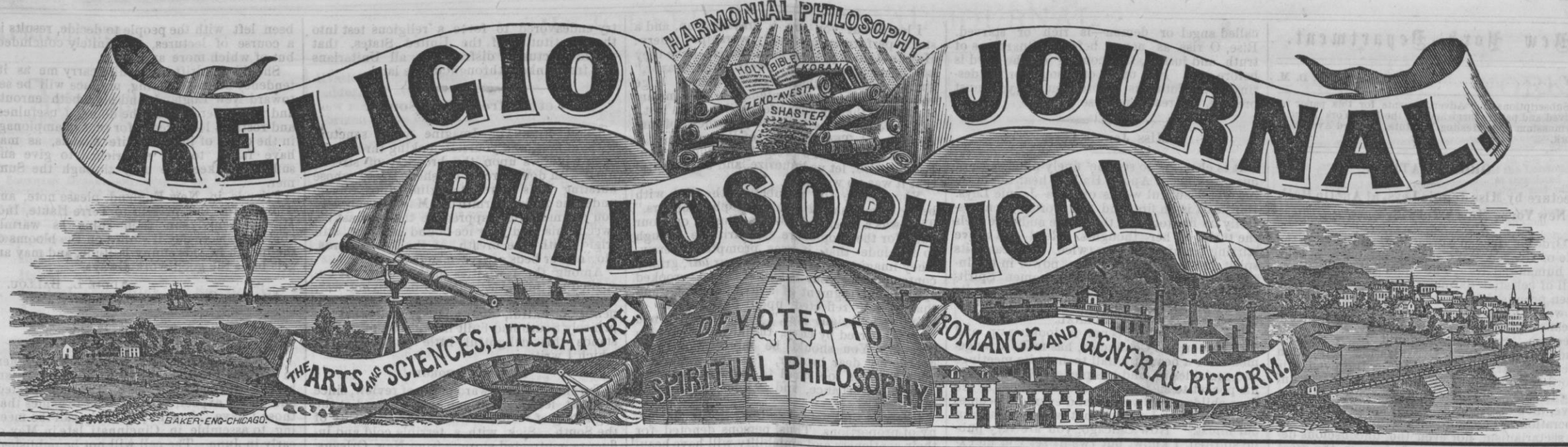

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

THE PAST AND PRESENT.

BY D. AMBROSE DAVIS.

In our childhood days in the various ways
That youthful hearts o'erflow,
All should have been joy without the alloy
Of a monstrous evil foe.

Ah, yes! our home where we used to roam
By the brooklet, hill and glen,
Was truly a place in the world's wide space
To make us a paradise then.

But oft we were told of a demon bold
That ever pursued our track,
And an angry God with an awful rod
Just suited to our back.

Therefore with our joy there came an alloy
A fearful foreboding of death,
For that God might come to our dear loved home
And take away our breath.

Then where we should go no mortal could know
Whether toward Heaven or Hell,
For about our fate in a future state
No soul on earth could tell.

So much of our time in our youthful prime
Was with fear and trembling spent,
For the teachings we had were so woefully bad
Notwithstanding their blessed intent.

But O, by the light that now shines bright
From the bending heavens above,
That revengeful God and that fearful rod
Are but holy and heavenly love!

Articles on File for Publication

on this page:—Voudou Magic, by F. B Dowd; A Strange Story of a Haunted Spring; Thrilling Incidents in my Experience, by J. D. Robbins; Religion of Jesus, by O. S. Poston.

The Ruins of Cambodia.

An Excursion to the Naghkon Watt.

BY MRS. LEONOWENS.

[Extract from a work entitled, "An English Governess at the Court of Siam.]

Our journey from Bangkok to Kabin derived its memorable interest from those features and feelings which join to compose the characteristic romance of Eastern travel by unhackneyed ways,—the wild freedom of the plains, the tortuous, suspicious mountain track, the tangled jungle, the bewildering wastes and glooms of an unexplored region, with their suggestions of peril and adventure, and especially that glorious participation in the enlargement and liberty of an Eastern wanderer's life which these afford.

Once you begin to feel that you will be happy, whether on an elephant or in a Buffalo cart,—the very privations and perils including a charm of excitement all unknown to the formal European tourist.

The rainbow mists of morning still lay low on the plain, as yet unlifted by the breeze that laden with odor and song, gently rocked the higher branches in the forest, as our elephants pressed on, heavily but almost noiselessly, over a parti-colored carpet of wild flowers. Strange birds darted from bough to bough among the wild myrtles and limes, and great green and golden lizards gleamed through the shrubbery as we approached Siemrap.

The more extensive and remarkable ruins of Cambodia seem concentrated in this part of the country, though they are by no means confined to it, but are found widely scattered over the neighboring territories.

From Sisuphon we diverged in a northeasterly direction, and at evening found ourselves in the quaint, antique town of Phanomsok, half ruined and deserted, where the remains of a magnificent palace can still be traced.

The country between Cambodia and Siam is an inclined plain falling off to the sea, beginning from the Khou Don Reke, or highlands of Korat, which constitutes the first platform of the terraces that gradually ascend to the mountain chain of Laos, and thence to the stupendous Himalayas.

At sunrise the next morning we resumed our journey, and after a long day of toiling through treacherous marshes and tangled brush-wood, came at sunset upon an object whose presence there was a wonder, and its past a puzzle,—a ridge or embankment of ten or twelve feet elevation, which, to our astonishment, ran high and dry through the swampy low-lands. In the heart of an interminable forest it stretches along one side of the tangled trail, in some places walling it in, at others crossing it at right angles; now suddenly diving into the depths of the forest, now re-appearing afar off, as if to mock our cautious progress, and invite us to follow it. The eye, wistfully pursuing its eccentric sweep, suddenly loses it in imprenetrable shadows. There is not a vestige of any other ruin near it, and the long lines it here and there shows, ghostly white in the moonlight, seem like spectral strands of sand.

Our guides tell us this isolated ridge was once the great highway of ancient Cambodia, that it can be traced from the neighborhood of Nohk Burree to Naghkon Watt, and thence to the very heart of Cochin China; and one assures us that no man has ever seen the end of it. Truly there is naught of the commonplace or vulgar in this land of ruins and legends, and the foretaste of the wonders we were about to behold met our view in the great bridges.

Taphan Hin (the stone bridge), and the finer and more artistic Taphan Thevadah (the angel bridge), are both imposing works. Arches, still resting firmly on their foundations, buttressed by fifty great pillars of stone, support a structure about five hundred feet long and eighty broad. The road bed of these bridges is formed of immense blocks or beams of stone, laid one upon another, and so adjusted that their very weight serves to keep the arches firm. In a clearing in the forest, near a rivulet, we encamped; and, having rested and supped, again followed our guides over the foaming stream, and re-crossed the stone bridge on foot, marveling at the work of a race of whose existence the Western nations know nothing, who have no name in history, yet who builded in a style surpassing in boldness of conceptions, grandeur of proportions and dilicacy of design, the best works of the modern world,—stupendous, beautiful, enduring!

The material is mostly freestone, but a flinty conglomerate appears wherever the work is exposed to the action of the water.

Formerly a fine balustrade crowned the bridge on both sides, but it has been broken down. (We pass over the description of other bridges, and ancient Cambodian art displayed in sculptures, pillars, etc., to come to the description of the wonderful temple.)

In the heart of this lovely region, in a district still bearing the name of Ongkoor, and quite apart from the ruined temples that abound hard by, we found architectural remains of such exceeding grandeur, with ruins of temples and palaces which must have been raised at so vast a cost of labor and treasure, that we were overwhelmed with astonishment and admiration.

What manner of people were these?

Whence came their civilization and their culture?

And why and whither did they disappear from among the nations of earth?

The site of the city is in itself unique, chosen originally for the strength of its position, it yet presents none of the features which should mark the metropolis of a powerful people.

It seems to stand aloof from the world, exempt from its passions and aspirations, and shunning even its thrift. Confronting us with its towering portal, overlaid with colossal hieroglyphics, the majestic ruin of the Watt, stands like a petrified dream of some Michael Angelo of the giants—more impressive in its loneliness, more elegant and animated in its grace, than aught that Greece and Rome have left us, and addressing us with a significance all the sadder and more solemn for the desolation and barbarism which surround it.

Vainly may we seek for any chronicle of the long line of monarchs who must have swayed the scepter of the once powerful empire of Maha Naghkon.

Only a vague tradition has come down, of a celestial prince to whom the fame of founding the great temple is supposed to belong; and of an Egyptian king, who, for his sacrilege, was changed into a leper. An interesting statue, representing the latter, still stands in one of the corridors,—somewhat mutilated, but sufficiently well preserved to display a marked contrast to the physical type of the present race of Cambodians.

The inscriptions with which some of the columns are covered are illegible; and if you question the natives as to the origin of Naghkon Watt, they will tell you that it was the work of the leper King, or of P'hra Inn Suen, King of Heaven, or of giants, or that "it made itself."

These magnificent edifices seem to have been designed for places of worship rather than of royal habitation, for nearly all are Buddhist temples.

The statues and sculptures on the walls of the outer corridor are in alto relievo, and generally life-size. The statue of the leper king set up in a sort of pavillion, is moderately colossal, and is seated in a tranquil and noble attitude; the head especially is a masterpiece, the features being classic and of manly beauty.

Approaching the temple of Ongkoor, the most beautiful and best preserved of these glorious remains, the traveler is compensated with full measure of wonder and delight for all the fatigues and hardships of his journey. Complete as is the desolation, a strange air of luxury hangs over all, as though the golden glow of sunshine and the refreshing gloom were for the glory and the ease of kings.

At each angle of the temple are two enormous lions, hewn, pedestal and all, from a single block. A flight of stone steps leads up to the first platform of terraces. To reach the main entrance from the north staircase we traverse a noble causeway, which midway crosses a deep and wide moat that seems to surround the building.

The main entrance is by a large gallery, having a superb central tower, with two others of less height on each side. The portico of each of the three principal towers is formed by four projecting columns, with spacious staircase between. At either extremity are similar porticoes, and beyond these is a very lofty door, or gateway, covered with gigantic hieroglyphs, where gods and warriors hang as if self-supported between earth and sky. Then come groves of columns that in girth and height might rival the noblest oaks. Every pillar and every part of the wall is so crowded with sculptures that the whole temple seems hung with petrified tapestry. On the west side, the long gallery is flanked by two rows of almost square columns. The blank windows are cut out of the wall, and finished with stone railings or balconies of curiously twisted columns; and the different compartments are equally covered with sculptures of subjects taken from the Ramayana. Here are Lakshman and Hanuman leading their warriors against Rawana,—some with ten heads, others with many arms. The monkeys are building the stone bridge over the sea. Rama is seen imploring the aid of the celestial protector, who sits on high, in grand and dreamy contemplation. Rama's father is challenging the enemy, while Ramana is engaged in combat with the leader of the many-wheeled chariots. There are many other figures of eight-handed deities; and all are represented with marvelous skill in grouping and action.

The entire structure is roofed with tiers of hewn stone, which is also sculptured; and remains of a ceiling may still be traced. The symmetrical wings terminate in three spacious pavillions and this imposing colonnade, which, by its great length, height, and harmonious proportions, is conspicuous from a great distance, and forms an appropriate vestibule to so grand a temple.

Traversing the building, we cross another and finer causeway, formed of great blocks of stone carefully joined, and bordered with a handsome balustrade, partly in ruins, very massive, and covered with sculptures.

On either side are six great platforms, with flights of steps; and on each we find remains of the seven-headed serpent, in some parts mutilated, but on the whole sufficiently preserved to show distinctly the several heads, some erect as if guarding the entrance, others drawn back in a threatening attitude. A smaller specimen is nearly perfect and very beautiful.

We passed into an adytum, warded by gigantic effigies whose mystic forms we could hardly trace; above us that ponderous roof, tier on tier of solid stone, upheld by enormous columns, and incrusted with strange carvings. Everywhere we found fresh objects of wonder, and each new spot, as we explored it, seemed the greatest wonder of all.

In the centre of the causeway are two elegant pavillions with porticoes; and at the foot of the terrace we came upon two artificial lakes, which in the dry season must be supplied either with a subterranean aqueduct or by everlasting springs.

A balustrade not unlike that of the causeway, erected upon a sculptured basement, starts from the foot of the terrace and runs quite around the temple, with arms, or branches, descending at regular intervals.

The terrace opens into a grand court, crowded with a forest of magnificent columns with capitals, each hewn from a single block of stone. The basement, like every other part of the building, is ornamented in varied and animated styles; and every slab of the vast pile is covered with exquisite carvings representing the lotos, the lily, and the rose, with arabesques wrought with the chisel with astonishing taste and skill. The porticoes are supported by sculptured columns; and the terraces, which form a cross, have three flights of steps, at each of which are four colossal lions, reclining upon pedestals.

The temple is thus seen to consist of three distinct parts, raised in terraces one above the other. The central tower of the five within the inner circle forms an octagon, with four larger and four smaller sides. On each of the four larger faces is a colossal figure of Buddha which overlooks from its eminence the surrounding country.

A four-faced god of majestic proportions presides over the principal entrance to the temples, and is called Brahma, or, by corruption, Prahm, signifying divine protection.

As the four cardinal points of the horizon naturally form a cross, called "prahm," so we invariably find the cross in the plan of these religious monuments of ancient Cambodia, and even in the corridors, intersecting each other at right angles. These corridors are roofed with great blocks of stone, projecting over each other so as to form an arch, and, though laid without cement, so accurately adjusted as to leave scarcely a trace of the joinings. The galleries of the temple also form a rectangle. The ceilings are vaulted, and the roofs supported by double rows of columns, cut from a single block.

There are five staircases on the west side, five on the east, and three on each of the remaining sides. Each of the porticoes has three distinct roofs raised one above the other, thus nobly contributing to the monumental effect of the architecture.

In some of the compartments the entire space is occupied with reproductions of the struggle between angels and giants for possession of the snake god, Sarpadeva, more commonly Phya Naghk. The angels are seen dragging the seven-headed monster by the tail, while the giants hold fast by the heads. In the midst is Vishnu, riding on the world-supporting turtle.

The most interesting of all the sculptures at Nagkon Watt are those that appear to represent a procession of warriors, some on foot, others mounted on horses, tigers, birds, and nondescript creatures, each chief on an elephant at the head of his followers. I counted more than a thousand figures in one compartment, and observed with admiration that the artist had succeeded in portraying the different races in all their physical characteristics, from the flat nosed savage, and the short-haired and broad-faced Laotian, to the more classic profile of the Rajpoot, armed with sword and the bearded Moor. A panorama in life-size of the diverse nationalities, it yet displays, in the physical conformation of each race, a remarkable predominance of the Hellenic type—not in features and profiles alone, but equally in the fine attitudes of the warriors and horsemen.

The bass-relief of another peristyle represent a combat between the King of Apes and the King of Angels, and if not the death, at least the defeat, of the former. On an adjoining slab is a boat filled with stalwart rowers with long beards,—a group very admirable in attitude and expression. In fact, it is these bass-reliefs that the greatest delicacy of touch and the finest finish are manifest.

On the south side we found representations of an ancient military procession. The natives interpret these as three connected allegories, symbolizing heaven, earth, and hell; but it is more probable that they record the history of the methods by which the savage tribes were reclaimed by the colonizing foreigners, and that they have an intimate connection with the founding of these monuments.

One compartment represents an ovation: certain personages are seen seated on a dais, surrounded by many women, with caskets and fans in their hands, while the men bring flowers and bear children in their arms.

In another place, those who have rejected the new religion and its priests are precipitated into a pit of perdition, in the midst of which sits the judge with his executioners, with swords in their hands, while the guilty are dragged before him by the hair and feet. In the distance is a furnace, and another crowd of "infidels" under punishment. But the converted (the "born again") are conducted into palaces, which are represented on the upper compartments. In these happier figures the features as well as the attitudes denote profound repose, and in the faces of many of the women and children one may trace lines of beauty and tender grace.

On the east side a number of men, in groups on either hand, are in the act of dragging in contrary directions the seven-headed dragon. One mighty angel watches the struggle with interest, while many lesser angels float overhead. Below is a great lake or ocean, in which are fishes, aquatic animals, and sea-monsters.

On another panel an angel is seated on a mountain (probably Mount Meru), and other angels, with several heads, assist or encourage those who are contending for the possession of the serpent. To the right are another triumphal procession and a battle scene, with warriors mounted on unicorns, griffins, eagles with peacock's tails, and other fabulous creatures, while winged dragons draw the chariots.

On the north side is another battle-piece, the most conspicuous figure being that of a chief mounted on the shoulders of a giant, who holds in each hand the foot of another fighting giant. Near the middle of this peristyle is a noble effigy of a royal conqueror, with long flowing beard, attended by courtiers with hands clasped on their breasts. These figures are all in alto relievo, and well executed.

The greater galleries are connected with two smaller ones, which in turn connect with two colonnades in the form of a cross; the roofs of these are vaulted. Four rows of square columns, each still hewn from a single block, extend along the sides of the temple. These are covered with statues and bass-reliefs, many of the former being in a state of dilapidation, which considering the extreme hardness of the stone, indicates great age, while others are true *chef-d'œuvre*.

The entire structure forms a square, and every part is admirable both in general effect and detail. Then are twelve superb staircases, the four in the middle having from fifty to sixty steps, each step a single slab. At each angle is a tower. The central tower, larger and higher than the others, communicates with the lateral galleries by collonnades, covered, like the galleries themselves with a double roof. Opposite each of the twelve staircases is a portico with windows resembling in form and dimensions those described above.

In front of each colonnade connected with the tower is a dark, narrow chapel, to which there is an ascent of eight steps; each of these chapels (which do not communicate with each other) contains a gigantic idol, carved in the solid wall, and at its feet another, of the same proportions, sleeping.

This mighty pile, the wondrous Naghkon Watt, is nearly three miles in circumference; the walls are from seventy to eighty feet high, and twenty feet thick.

We wandered in astonishment, and almost with awe, through labyrinths of courts, cloisters and chambers, encountering at every turn some new marvel, unheard of, undreamed of, until then. Even the walls of the outer courts were sculptured with whole histories of wars and conquests, in forms that seemed to live and fight again. Prodigious in size and number are the blocks of stone piled in those walls and towers. We counted five thousand and three hundred solid columns. What a mighty host of builders must there have been! And what could have been their engines and their means of transport, seeing that the mountains from which the stone was quarried are nearly two days' journey from the temple?

All the mouldings, sculptures, and bass-reliefs seem to have been executed after the walls and pillars were in their places; and everywhere the stones are fitted together in a manner so perfect that the joinings are not easy to find. There is neither mortar nor mark of the chisel; the surfaces are as smooth as polished marble.

On a fallen column, under a lofty and most beautiful arch, we sat, and rested our weary, excited eyes on the wild but quiet landscape below; then slowly, reluctantly departed, feeling that the world contains no monument more impressive, more inspiring, than, in its desolation, and yet wondrous preservation, the temple of Maha Naghkon Watt

Next morning our elephants bore us back to Siemrap through an avenue of colonnades similar to that by which we had come; and as we advanced we could still descry other gates and pillars far in the distance, marking the line of some ancient avenue to this amazing temple.

Mrs. Horace White, Deceased.

The Rev. Robert Laird Collier, in closing his funeral sermon, paying the last tribute of respect and affection to the remains of Mrs. Horace White, said:

That the stricken husband should not have been there to have breathed into her life his last breath and caught some inspiration of the wisdom of a spirit on the boundaries of the eternal world, seems beyond measure hard, but God knows best. The only consolation is the assurance of reunion, and the eternal abiding in the Spirit-land, beyond the powers of sickness, separations, and death. And this assurance is not to be strengthened by many words—as it can not be weakened by the silence of science or the denials of philosophy. It is the original suggestion of the soul to itself—it is the promise of the eternal hid away sacredly in each human heart to sustain and console in time. It is a foregleam—but rather the reflection of the immortal thrown back into the life of the mortal. And Christ—he who was so like God, that men in their spiritual enthusiasm mistook him for God, revealed the eternal and immortal in his earthly and mortal life—confirming not by argument, but by spirit, that which is deepest and truest in our consciousness—that though we die we shall live again.

Loving hearts were present, and adoring eyes gazed upon the transfiguration of this spirit before its translation away, there in Germany. The nearness of heaven to the soul is the transfiguration. The New Jerusalem descends. The approach of the soul to heaven is the translation. The soul ascends on high. Among her last words, and oft repeated, were, "God does love me." Men from Plato to our time who have hoped for immortality have falsely conceded it could not be demonstrated. I have stood, a broken-hearted man, enfolded in it, with its great light; its unearthly, luminous glory filling the chamber of death; and so these dear friends, who, in that little German town, were present at the transfiguration of our dear and beautiful friend, received demonstration of immortality.

When she took her parting with her husband this side the ocean, she did not, he did not, think it was the last and final; but, so cruelly painful to her was it, in her death she said she could not bear the pang of parting with him again. The great ocean became the cold river, and they are in body separated by death without that awful ordeal of the moment when death strikes into a man's heart, and he is blinded and himself a living corpse by reason of the lifeless corpse of his wife. My poor brother and friend will never give up his grief. The only exquisite joy he can ever feel in this world will grow up in the soul of his intensest pain. He will be jealous of this pain, and will see to it with vigilance that the dart remains where Providence has sent it buried in his heart of hearts. Time will not heal unless time can deprave. Time will not give strength to bear, but weaker and weaker must one go on till one can go on no longer, and sinks down under the weight. The only outcome to this *via mala* is heaven and a man's wife. When you get these back the heart will heal and the dart be removed, but only her Spirit-hand can lift the load and extract the spear. No man can have two wives. You have been blessed of God for fourteen years with the companionship, confidence, and sacrificing love of one of the choicest souls God had to give any man, and now she is still yours. She can no more be less yours than less God's and still in the home, in the office, in the place of toil and perturbation she is with you and will be with you to the end. And you can be with her *only* in likeness to her, in holy meditation, in communion with spiritual reality. You can only get to her altitude by very high living.

And now we part with this dust, this mortal. The spirit, the immortal lives on for us and in us. With this new replenishment of grace, this rich legacy of her memory and image, we return to our work as she would have us,—for she would have us fall in sweetly with God's plan as she has. We return to our duty; let us perform it in her spirit, and we will get great strength from her approval and God's.

The Methodist Preacher's Society of New York, at its last meeting, discussed the question: "How can the public press be made tributary to the prosperity of Evangelical Christianity?" There were but two of the brethren who took part in the discussion, and their views were diametrically opposite. Brother Thomas had no doubt that Satan had got hold of the public press, and that it was serving the devil to a tremendous extent. He suggested that the ministers should go to the editors and reporters, remonstrate with them, and ask them plainly: "How many souls do you want to damn to all eternity?" Brother Haven, who followed in the discussion, thought that the minister had better try to make all the Christians they could, and that the religious editors should try to make better newspapers, before any effort was made to convert the daily papers. It is to be regretted that the meeting adjourned without taking any action in the premises, leaving the press in the hands of unregenerate men, and the exponent of the unregenerate mind.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

ORGANIZATION.

Lecture by Miss Jennie Leys, at Apollo Hall, New York, March 2. 1873.

Order is Heaven's great law, and labor is the life of Heaven. We should establish heaven in human affairs. The material universe is full of celestial harmony. A new earth has been promised for man, and Heaven is to come down. Organization to many Spiritualists means a prison, and they like to assert their freedom. Spiritualism should be a religion and a philosophy. Organization too often means bigotry and despotism. But even this word is being illuminated with a new meaning in this age. Through that life which is love, men shall unfold into harmony and co-operation. The word means no subservience to sectarianism, nor even the unconscious defiance of human reason. Nature is the great prototype of organization, from blade to bud, from bud to flower. Organization means a concentration of unselfish powers, actuated by the spirit of love, as progressive in plans and efforts as the ever-moving universe. Order is the plan, labor the means, and love is the moving power. Work in the great harvest field of the world, until the celestial equipoise has been established on earth. Was Spiritualism like preceding religions to secure the regeneration of the soul, by the wine of the Protestant, or the wafer of the Catholic, it would be less dignified. Spiritualism demands truth to nature's laws, which is truth to heaven. God's eternal *now*, with its eternal exigencies, is upon you. The word angel is a word for maturity. Infancy takes milk, but now the manhood of the race demands something stronger. This faithful religion, before God's triumph can settle upon it, is to be the Cinderella, reforming birth, informing life, transforming death. Being a philosophy inspired by nature, it seeks to establish human and legal laws of right. Being divine, it seeks to raise man to divine sweetness and elevation. Great and glorious is the work to which you are called. Heaven's watchword is, organization from the least society up to national organizations. No mere personal feuds or petty ambitions should dare to intrude. Millions of human beings are toiling and suffering from unjust burdens. Cramped schools, churches, and societies are working against human freedom. Is it not time to work? Never was there so universal a demand for diviner, truer purposes of life. We need, not more religious creeds, but an absolute science of life, which shall elevate men to live and act wisely, and rise to nature's wonderful truth and purity. We see in America, might assuming to be right, labor crushed by capital, mothers struggling against unjust laws of sex, colleges and institutions of learning disseminating unpractical theories of life, and in dungeons and on the scaffold, the awful ignorance of nature's laws, and the laws of mind, which have produced voters—bribed corporations that attempt to despotize over free speech and a free press. We see injustice, ignorance and fraud on all sides. Is it not time, then, that you and all rise in your might, and concentrate your power? We love this country. It has made magnificent progress although slavery and war have left their scars. Let real ballots, not bullets rule. God's lightning is as necessary as the dew. Can we not unite upon some plan for crystalizing our country into forms of greater beauty? As the rain drops form the rivulet, and the river and ocean are filled, so must there be a mighty congregation of elements to do this work. Nature is glowing every where with co-operation. Science, nature's most assiduous student, is showing up the variety of its phases and its unanimity of spirit. Nature progresses eternally; and Spiritualism must progress. In the Apocalypse the sea before the throne of God was as crystal, so nature is becoming as crystal before science.

Unity of purpose is what we are seeking. The heralds of the millenium are the star-eyed sons of science. They need no sect or creed to do their work. All nations shall beat as with one pulse. Celestial truths are rapidly pouring down upon the earth. Across the sea a congress of nations paved the way for a universal peace, and are prophetic of the millenium. The first shot upon Fort Sumpter aroused a union of spirit among patriots, such as they never before knew. Parties and creeds were dropped, and the Unionists sprang up like an armed Achilles and saved this nation. The supremacy of the Union triumphed over the supremacy of the State. Thirteen millions of white women are still chained as slaves, to the car of political despotism. We work not for a creed, unless you call *liberty* a creed, which we would plant heaven high, or, if necessary, hell deep. The call is not so startling as that to Fort Sumpter, but none the less imperative. There must be a full national organization of all freethinkers. Self must disappear utterly before the public good. Is there a Spiritualist born of the spirit here, who sees the light, the purpose, the grandeur of this mission born of God, who will not wish to work? We must work as in nature without jar or discord. We are governed too much. We need less of law, more of life. Does Spiritualism mean wings to heaven? It means feet upon earth to help the needy and suffering. Sorrow unspeakable, degradation and disgrace are abroad on all sides. Thousands of American-born citizens can neither read nor write. Let us have more education of the ignorant and less of flight. God is insulted by the creations of the day, but the time shall come when he shall be justified. Finance, free trade, labor reform, capital and labor, and the great question of life and marriage, and the birth of human beings are before us. These are the questions which so affect our destiny. Says a little sectarian paper, "the smallest Presbyterian sect has done more than the whole body of the Spiritualists," who are lacking in Organization. Yet even the papers and the pulpits will admit that it has modified the press and the pulpit, and even scientific investigation itself. It has soothed millions of broken hearts, and been the elixir of life to multitudes. There is not time to mention the triumphs of Spiritualism.

When Spiritualists unite for love of the wide world, for love of each other, and especially for love of coming generations, then shall their power be felt. A cynic stands before an unfinished statue and calls it crude, but the true artist goes on inspired by a glorious ideal. No leaders shall pinion you to a changeless code, and the whole people shall have choice. America is enslaved and you know it not fully. You are to be the voice of God to the people. No summit of truth and purity but we shall reach it, and we shall spread the song of triumph over the earth. Ye shall not stop until woman is emancipated, until every cross which lifts up impossible saviors, is itself crucified by scientific truth, and until every priest whose word is not in harmony with God and nature, shall be silenced. We leave you with our word, our love. Think not whether one be called angel or demon—is rich or starved. Rise, O rise as never before! Guardians of truth, and justice, the coming of the Lord is before you! Rise up as one soul, for the destiny of the future is before you and you must prepare. [Great Applause.]

Miss Jennie Leys.

It is cheering to see the finely filled seats of our magnificent Apollo Hall, to hear the burning and beautiful words of Miss Jennie Leys. Her heart is on fire, and the words are necessarily on fire too, and the whole audience feels the thrill of her thoughts. Read the above stirring lecture at least twice over, catch its spirit and then think what a power in the inspirations that come through women Spiritualism posseses, which orthodoxy has put its ban upon. I have another of her noble lectures for next week's JOURNAL.

The New York Lyceum is looking up, and Mr. Wilder, the Conductor, has made arrangements for a beautiful hall to hold its meetings and sociables in, and has pledged $1,000 out of his pocket to sustain it. Come on with the dear children and youths and even old people, and "see if the Lord will not work mightily in our midst." Now Chicago, you are very public spirited, I know, but we'll set you an example. Beat us if you can! If you will beat us we'll own up manfully, and glory in your spunk.

Mr. E. Hall.

Of this city has come in and handed me a five dollar bill, $2 of which are to encourage the New York department of our JOURNAL, and ($3) three dollars for a new subscription. Mr. Hall is a dear old gentleman eighty-four years old and said that although he had subscribed for the JOURNAL lately when it was offered at half price, its contents were so admirable that he must give still another year's subscription at full price as an encouragement. If there were more such men what magnificent papers the RELIGIO PHILOSOPHICAL JOURNAL and the *Banner of Light* would become.

Pacific Coast Mission.

BY PROF. W. H. CHANEY.

Numerous letters of inquiry admonish me that I have been a long time silent, but I have not been idle. I have not time to answer my many anxious friends individually, and must be brief even through the columns of the dear JOURNAL

After great delay, my astronomical apparatus and paintings have been completed, and during an experiment of six weeks have proved more successful than I had dared to hope. Aided by these helps at demonstration, even children are able to understand passages in the Bible which learned commentators pronounce "mysterious." A course of seven lectures has invariably resulted in convincing a very large majority of my hearers that Astronomy is the true key for unlocking the secrets of the "old book," and with that conviction comes a confidence that "divine inspiration" is nothing but a myth of priestly invention. Being thus liberated from the fear of a revengeful God and an eternal hell, they boldly question every thing, and are soon upon the highway which leads to our beautiful spiritual philosophy.

The churches were not slow in discovering the danger of permitting me to go on unchecked. Their silence was construed into cowardice, and they felt that something must be done. After a long and tedious correspondence, Prof. T. F. Campbell, President of Monmouth College, Oregon, agreed upon preliminaries and met me at Portland for a six days' debate upon the Bible, I to lead the first three, and he the last three days. Before the discussion, it was generally conceded that Prof. Campbell was the most able champion of Christianity on this coast; *after* the discussion the evangelical churches ignored him and declared that he was no representative of Christianity. Moreover, all of my friends, after the discussion, felt a pity and sympathy for him. The reader may conclude from these facts which side of the question was the better sustained by argument. Prof. Campbell, being a gentleman as well as a scholar, was very fair throughout the entire discussion, more than once remarking, "the explanations of Prof. Chaney are very beautiful, and I feel that I am well repaid for my time in what I have learned." Thus, instead of denying my interpretation of the Bible, he endorsed it, except that he clung to its divine inspiration, the personal reality and identity of Jesus, etc.

His candor angered the bigoted Bible worshipers, and feeling that their cause would suffer in consequence of his honesty, early in the discussion they began to ignore him and set to work secretly to prevent the people from attending. The editor of the *Daily Oregonian*, three days after publishing a notice that the debate was to be held in the Court-house, announced that it was going on at Philharmonic Hall, distant nearly half a mile from the Court house, and scores of people have since told me that they missed attending in consequence Nevertheless, we had large audiences, the Court-house, which seats about one thousand, being well filled the last few nights.

Failing to accomplish their object by these Jesuitical tricks, the next move was to abuse and vilify me personally. The editor of the *Oregonian* being a "praying man," was deemed worthy to lead off in the attack, and he did it in a true Christian spirit. He denounced me as "idiotic," a "lunatic" and an "ass," with a broad insinuation that I might be a *thief*. I bore his abuse in silence for nearly a week, and then decided to write him a series of letters. The first (which I subjoin), was declined by both the other dailies, but finally appeared in the *Bulletin* as an advertisement, as follows:

[ADVERTISEMENT.]

Letters to Lair Hill, of the Oregonian.

NUMBER I.

MY DEAR SIR:—The tone of your ungentlemanly article, entitled, "Exceedingly Free Discussions," published on the 11th inst., indicates that your intellectual stomach had become extremely foul, and that the preamble and resolution of the "Free Discussion Club" acted upon it as a literary emetic. That effusion is a sort of nondescript in literature, the "Oregon style" being gentlemanly in comparison—and in order that we may have a term for properly designating such literary indecency, suppose we call it "bilge water." This may prove annoying to the sailors, but as good citizens they are in duty bound to submit.

While reading your effete production, I was reminded of the anecdote of the Quaker and sailor. It seems that the sailor was swearing "worse than the army did in Flanders," the old Quaker listened with an approving smile, and when Jack finally paused for breath, the Quaker kindly remarked: "Go on, friend; go on; if thou hast any more of that vile stuff in thee thou hadst best get rid of it." And so I say, Go on, friend Hill; go on; if there is any more of that literary bilge water in you, let it ooze out as soon as possible, even if it is a down-*Hill* business for the time being.

I learn that you are a praying man, and a strict performer of family worship. Query: Have not your prayers been purer—have they not been more like a "sweet scented savor," since discharging that cargo of literary bilge water? How sad to contemplate the melancholy fact that all your life, until the 11th inst., you have been bearing such burden of uncleanliness! The "burden" of Bunyan's Christian was a feather's weight in comparison. Brother Hill, let us liquorize, and be thankful that it was no worse.

You accuse the members of the Club with being "long-haired wild-eyed philosophers." That was a most unfortunate allusion on your part, for the people are uncharitable enough to conclude that it was prompted by envy. They imagined you seated in your *lair*, grimly contemplating your bald head and crooked eye in the fragment of a looking-glass, and that as you reflected upon our "wealth of hair" and "bright eyes," your blood turned to gall, stirred by envy, the direst of human passion. You should be more upon your guard, my dear brother, for the calibre of your brain is too small to allow of any great mental disturbance, and besides, it hinders digestion.

It is said that nature delights in the harmony of proportions. Thus, persons denoted for their gentleness and amiability will have beautiful and symmetrical forms; but those denoted for their meanness and hypocrisy will have irregular or deformed features. Now, my praying brother, how do you account for your bald head and obliquity of vision? Was it that you might be able to have an eye on both Church and State at the same time? Or was it that you might be able to have the bears eat up any one who should mockingly say, "Go up, thou bald head?" No matter for what cause nature has disfigured you, please don't ridicule the hair and eyes of the members of the Club, for they should not be blamed for their looks any more than yourself.

You accuse me of being "idiotic." Admit that I am; but do you suppose that any sane person, after reading your "literary bilge water," and this letter of mine, would pronounce me a bigger fool than you are? Or, if I am "idiotic," and you are not, is it not your duty to exercise a little more Christian charity, pity my ignorance and remember me in your prayers? Yours, serenely,

W. H. CHANEY.

Portland, February 13, 1873. [fe15d1t

I can not afford to devote any more time to this war than what may be deemed necessary for self-defense, nor would I even notice his vile attacks at all, were it not that my silence would be construed into inability or cowardice.

I have not been lecturing, save upon general topics, since December, for the following reasons: Mr. Hawkins, who so kindly advanced the money for my apparatus, decided that he could not accompany me to the Atlantic States. I bought his interest and after paying every dollar I had, still owed two hundred and fifty dollars. Having a large number of orders on hand for written nativities, I concluded to open an office in Portland for three months and try to get out of debt, for I can make money faster in the practice of Astrology than any other way. I have been very successful, and now see my way clear to own the apparatus entirely myself by the first of April. After that date I shall not tarry in Oregon longer that to raise funds to take me to California, where I expect to remain a few months and then journey eastward.

So I think my friends may reasonably expect to see me once more upon the Atlantic Coast during the present year; and yet if delays occur in the future as in the past, next year will find me still west of the Rocky Mountains. I shall certainly visit Chicago and give a course of lectures before going to my home in New York City, for my spirit yearns to meet the noble editor of the brave old RELIGIO-PHILOSOPHICAL JOURNAL, and face an audience of Spiritualists and Liberalists who have not only been baptized so often in the fire of persecution, but have survived the greatest conflagration ever known in the world's history.

Portland, Oregon, Feb. 17th, 1873.

Notes from Our Scrap Book.

BY JUSTITIA.

The Pilgrim Fathers had no more idea of separating Church and State than of tolerating religious freedom; religious toleration was a sin against heaven. Roger Williams found that peace of mind and liberty of conscience among the savages of New England that were denied him by the Christians of Plymouth Rock. Men were fined, imprisoned and publicly whipped for worshiping God as conscience dictated, and for preaching the gospel contrary to law. When in England and Holland, they claimed religious liberty for themselves, they denied it in America to all others whom they could intimidate or control. They denied the authority of the courts in religious matters, but claimed the right of the magistrate to quell seditions in the church. When Cromwell proposed religious toleration in England, they denounced it as licentious and devilish. The following extracts illustrate their consistency.

In Massachusetts in 1714 a council convened to ordain ministers, and bear meat and venison were furnished for dinner, and after grace had been said the holy men learned that the venison had been killed on Sunday by a friendly Indian. The council forthwith decided to furnish the ungodly savage with thirty-nine stripes for breaking the Sabbath, but as grace had been said they sat down and eat the venison with a Christian relish.

In 1618 a law was passed in the Colony of Virginia, that every person should go to church on Sunday and holidays, or be tied neck and heels, and be a slave to the Colony for a week; for the second offense, to be a slave for a month, and for the third, a slave for a year.

In 1642 the same Colony passed a law prohibiting any person from preaching unless they could produce a testimonial to the Governor, showing they had been ordained by a Bishop of the Church of England.

This phase of Christianity continued for over one hundred years till Patrick Henry's invective and eloquence burst the clerical fetters forever. The early records of Virginia bear shameful evidence of the persecutions of the Presbyterians and other unpopular sects by the dominant Church.

In 1709 imprisonment was the penalty in Rhode Island for preaching the gospel without license from the crown.

In 1774 the Shakers were imprisoned in New York, for witchcraft and treason.

In the beginning of the eighteenth century, the French Catholics were driven from Canada by the British government, by a process of inhuman extortion seldom equaled in any age or country.

Between the years 1830-40, the Rev. Robert Taylor was repeatedly imprisoned in the Christian City of London for the same crime for which Jesus was crucified. In 1871 the editor of the *Crucible*, in the City of Baltimore, was cited to appear before the Grand Jury for the same offense.

In 1872, the Christian element of this country endeavored to force a religious test into the Constitution of the United States, that would effectually disfranchise all Unitarians and freethinkers throughout the land.

Letter from the South.

DEAR JOURNAL:—Imagine your sanctum without fires, and yourself looking through its open windows upon the broadest of streets, lined with double rows of shade-trees, whose bursting buds were struggling into foliage under the genial warmth of a May-day sun, and you can more fully appreciate the contrast between this and your ice-bound latitude, still frigid with the breath of the North-winds, blown over beds of frozen snow.

Among the few cities of the South left unspoiled by the devastations of destroying war, though crippled to great extent, yet pre-eminently beautiful, and a fair type of what the princely South had built in the way of cities, stands this delightful little paradise from which I write—

AUGUSTA, GEORGIA.

Turning the backward pages of review, since my last letter, finds me on the record at the beginning of work at Atlanta, the Gate City of the South. Sick with a terrible cold and influenza contracted enroute from New Orleans, and which clung closer to me than a claim agent, for four weeks, together with rainy weather and but a handful of listeners to work, did not present the most promising prospect of success in the outset. But like many other enterprises, through patience and persevering effort it gave us a golden ultimate, often filling our hall to overflowing with eager listeners.

Sister Annie Torrey, the rising star of the South, had some time before given a course of lectures here, at the close of which the Rev. T. M. Harris delivered his lecture on "Demonology" as an offset, to the community of sinners over which he was called to preside, and for which especial church he was able to raise several hundred dollars by a charge of 50 cents admittance—doubtless for Christ's sake. Finding the Rev. gentleman (as also the Rev. Dr. Harrison, Methodist) on the controversial ground, I sent them a challenge to meet me in debate. Although the Rev. Mr. Harris had called upon me, and we had met in friendly chat and dined together, it is needless to say that both these reverends, though at war with Spiritualism, refused to notice the challenge—glad of an excuse that was even unworthy the common gallantry of gentlemen less boastful of chivalry, for they did not tender me the recognition of what they objected to in their excuse—viz, that I am a woman!

Later, some two weeks, some of the members of the Georgia Legislature, requested the Rev. Mr. Harris to repeat his sermon on Demonology, for which the hall of representatives was tendered him, and which, leaving his own church on a Sunday, he occupied, the same being immediately solicited for me to reply. That legislative body peremptorily refused! But they could not prevent my listening to him, which I did, and replied to him in the evening at our own hall, which was filled to its utmost. On another occasion it being the duty of the speaker of the house to provide a chaplin to open the business of that official body with prayer, an application was sent in by some of the members that I might be allowed to supplicate the throne in behalf of the Georgia Legislature—of course refused! Query: Have they a State religion in Georgia, or is their political ring so corrupt that their keen sense of chivalry due the sex, would not suffer a woman to come in contact with their demoralizing influences?

For variety of professions and aliases, the illustrious "Von Vleck," has a rival in one Dr. Webster, who claims to be a reverend of every denomination, from a Catholic priest and divine of every sect under the sun, to a spiritual lecturer—by turns, as he loses grace in the light of each successively. He has attempted to sustain himself as a medium and lecturer on the spiritual rostrum in several places through Georgia and Alabama, but only succeeded in bringing himself and the cause he advocated into disrepute. His career in Atlanta, however, though stirring and eventful, was brief—a word to the wise, if a Spiritualist, is sufficient in this man's case.

Dr. Cleveland is healing the sick with remarkable success, and though the Atlanta papers were going to make it too hot for him, taking it for granted that he must be a humbug and blasphemer, he still keeps on in the even tenor of his ways, and said papers with much other predjudice have been compelled to subside. The doctor gave some tests of his healing power in public at the close of the lectures, that were looked upon by the wonder loving as miraculous.

The mediums at this place are few, and imperfectly developed so far as seen, but time, patience and development remains for them, and will accomplish much. The society, though numbering few, is strong in determination and zeal—a little wanting in mature, judgment and discipline, yet with an ever abiding devotion to the cause as they see it. Warm-hearted, generous and self sacrificing, this little society though so young, has put forth an effort to sustain itself and commands respect by its business and social deportment, that would shame many an older one with greater pretensions numbers and finances. They are not satisfied to live only as an organization, but determined to excel. Press on, noble band of brothers and sisters, my soul turns backward the leaves of memory and find recorded on the pages of two months', past work, the many tributes of your kindness and co-operative encouragement, and with heart-felt gratitude and sympathy, I am with you again in the purposes that prompt in carrying on the good work. Success belongs to those who win it. "The God's help those who help themselves!"

The "Gentle Wilson" succeeds me among that goodly people, and I suppose will chronicle his own success. So I fled away and left him the glory of his field, single-handed, well knowing that before his awful fire, these lesser lights must pale and wane!

During the second week of February, accepting of the invitation of the friends at Columbus, Ga., gave two weeks evening lectures at that place, with good effect. There are but two or three brethren of the faith in Columbus, yet they cheerfully shouldered the burden of expenses, and are pressing on in the good work with an energy worthy a more interested community. They have no organized society there but work together in admirable harmony, with the hope of an increase of members after the advent of Bro. E. V. Wilson among them.

There is a desire manifest, and an effort being put forth, among the friends in different parts of the State, to call a State Convention about the first of May, with a view of establishing a co-operative system of work through this most delightful section of country. Correspondence from there in all parts of the State and surrounding districts, who favor the movement is cordially solicited at once, and may be directed either to Wm. G. Forsyth, Corresponding Secretary of Atlanta Society, or to myself, Atlanta, Ga.

The experiment of lecturing here (Augusta) proved eminently a success on yesterday morning and evening, Masonic Hall being filled with a crowd of eager and attentive listeners last night, the sequel to which having been left with the people to decide, results in a course of lectures, indefinitely concluded, but of which more anon.

Should the drift of impulse carry me as its tendency seems directing, my face will be set toward New England, and hope both enroute and when there to find the doors of usefulness and rostrum labor ready for such championage in the cause of practical life lessons, as may have fallen to my experience to give and sufficient to keep me busy through the Summer.

Friends in New England, please note, and address for the present to Terre Haute, Ind. May the genial sun soon shine as warmly above you as to-day it smiles on the blooms of the peach in this sunny latitude, and may angels bless the good work always.

ADDIE L. BALLOU.

Augusta, Ga.

The Mass Meeting.

BRO S. S. JONES:—I have now eighty signers in favor of the mass meeting. I think I am bound to make the call. I had expected, and do yet expect, to receive more names than those I have. I will positively call the meeting to assemble in Cincinnati late in May or early in June. The call will not be published, however, until about April 1st. I state the fact thus early, that our friends may know my intentions and inform me of any objections to them. Societies and individuals interested in the meeting are requested not to make any arrangements that will conflict with the attendance. I hope the result will be a lasting good to our cause.

The signers to the call received since the previous announcement are as follows:

E. V. Wilson, Lombard, Ill; Dr. M. Funk, Mt. Vernon, Ind.; Mrs. Dr. M. A. Morrell, Cincinnati, O.; J. L. Braffett, New Paris, O.; J. Russell Sleeper, Rochester, N. Y.; Mrs. L. Hutchinson, Owensville, Cal.; J. H. Randall, Clyde, O.; George W. Sangford, East Middleton, Wis.; C. R. Fowler, M D., Canfield, O.; Mrs. H. J. Calvin, Canfield, O.; Almendus Scott, Canfield, O.; Mrs. Betsy Scott, Canfield, O.; Mrs. M. C. W. Dawson, Canfield, O.; Mary L. French, Townsend Harbor, Mass.; Mrs. M. C. Rundlett, So. Royalton, Vt.; A. Hise, Louisville, Ky.; Mrs. M. M. Hise, Louisville, Ky.; Mrs. A. C. Babcock, Heoneoye Falls, N. Y.; D. T. Edwards, Moselle, Mo.; John Beeson, Chapinville, Conn.; Gibson Teas, Long Lake, Minn.; Wm. C. Gibbons, Pleasanton, Kan.; Geo. Kealhofer, De Witt, Ark.; Sarah S. Allen, Ancora, N. Y.; James M. Allen, N. Y.; W. S. Reynolds, Topeka, Kan.; Joseph S. Burr, M. D., West Lafayette, O.; Dr. D. Hulburt, Sturgis, Mich.; Wm. Richmond, Newville, Ind.; Edwin Dyre, Lagrange, Ind.; Rev. A. M. Worden, South Bend, Ind.; A. G. Champion, Antwerp, O.; A. Underhill, M. D., Akron, Ohio.

There is room for more names yet, and I hope our friends will forward them on. The call will become more effective, will inspire more confidence in the success of the meeting by receiving more names. I hope to have an early notification, from all who intend to be present at the meeting, so that arrangements can be better made than if I should simply calculate the probable attendance. I can not urge too much the necessity for my being early notified. Those who will send their names early, will be more sure to be entertained by our friends here, and I will have time to notify them where they shall stop at.

I desire especially to receive the names of speakers and mediums who will probably be present. Friends, arouse yourselves from your slumbers and dreamings, and work to make this meeting such a gathering as has never been seen in the interests of our cause! We are reputed as being numbered by millions; therefore, we want the attendance on this occasion, of, at least, thousands. If you will rally in force, we shall strike such blows for truth and against error as we can never do in our individual spheres. Recollect! This is to be a mass meeting. We want the masses. It is desired that every Spiritualist shall represent himself.

Come, then, personally, and cast your vote and lift your voice for your principles, for your desires in the formation of our public enterprises or organic movements.

This meeting being a fixed fact, vital issues are at risk; therefore, rally for the protection of our cause! Rally for the protection of truth, right and justice! Rally for the good of humanity, now and forever! Rally to assist the Spirit World in redeeming earth from sin, ignorance and bigotry! Rally now or never! A glorious feast, glorious results, untold good, invigoration, organization, power, popularity, usefulness, honor, the applause of our spirit-friends awaits us, invite us! Shall we respond and enjoy them forever; or shall we supinely await growth, development and usefulness that will never come without being labored for?

Spiritualists, add to your oft-repeated quotation, "God helps those who help themselves," one more pertinent to our case, viz: "Spirits help those who help themselves." If we want the Spirit World to utilize Spiritualism for the best and highest purposes, let us give a helping hand. I can not think otherwise, but that they can not accomplish their purposes unless we are ever active, earnest and united.

The Twenty-fifth Anniversary of Modern Spiritualism will be observed here, Monday evening, March, 31st, by the following entertainment for the benefit of the Lyceum. A recitation of an anniversary ode written by my father, Mr. George Kates, entitled, "Joy to the world," and the performance of my drama entitled, "Spirit."

I wish to ask again for contributions of either selected or original Recitations, Dialogues, Tableaux, Farces or other suitable matter, for my proposed "Lyceum Exhibition Book."

I hope the different lyceums, especially, will forward copies of anything original they possess, or give me descriptions of any interesting features they have found to be a success other than ordinary ones.

I am, ever for the advancement of our cause.

Yours, Devotedly,

G. W. KATES.

Cincinnati, O.

A Lady given up to Die, was Cured by Spirit Power.

MRS. A. H. ROBINSON, Corner Adams St. and 5th Avenue, Chicago, DEAR FRIEND:—I should have reported sooner. When I wrote to you, I was not able to walk across the floor without help. I had the best physician in the place attending me. He said I must die. Then I had other advices, they all told me the same. Well, then I wrote to you as a last resort and in six weeks from the time I commenced taking your medicine and using your magnetized papers I discharged my hired girls, and have done my work alone ever since. Those are the facts just as they are. I send you a lock of my hair so that you can see how I am, and if you think I need anything more advise me and I shall send you the necessary fee.

Yours for Truth.

MRS. P. L. POOLE.

Northfield, O., Feb., 26th, 1873.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

Department for Dark Seances--Tests--Cabinet and other Manifestations Established under the Jurisdiction of the Central Association of Spiritualists of Louisiana, New Orleans.

Germ children cast by guardian care live on for ever, as from a flowing fountain source of antenatal aspiration. See Mrs. Addie Ballou's fifth article on "Spiritathesis," in the JOURNAL, of March 8th, '73—peerless and worthy enough to command a thousand readings and lifetime's study, reflection and practice—the fountain source, in fact, from whence all true reform springs; the primitive rivulet of love and wisdom flowing from the supernal fountain source of antenatal life through planes of pleasurable condition and relation into the infinite ocean of ultimating purpose! Like wedding gowns, wives should be chosen for qualities that wear as well as fit well, whose offspring may come forth as free of perverse impress as natural lambs sporting on the sunny side.

Thought beams, like sun rays, penetrate all incipient stages of transitu antenatal condition. Eternity blooms as an infinite blossom purpose, and is the beauty and the fragrance of the ever-passing sensational now. An infinite voice speaks through our soul. Our present poesy is our future prose; hence let us chase the vampires of ignorance, nightmares of bigotry, and wolves of superstition away from our earth slumbers. Let our council fires of precautionary prudence and peace burn brightly, while the cause of all war and warfare sleeps with ignominious warriors in their graves. There is magnetism in nature's kiss, a smile in her blooms, and an outside aura or fragrance in her forms, worshipfully kneeling at the shrine of her inner life.

When, Oh! when, will perverse grovelling sexation learn that nature's green apples were not ordained to be plucked in June?

Go on, cherished sister, you speak as from the all-purpose beyond to the all-time to come.

Though seemingly far-fetched, the rambling episode above is offered as a prelude to antenatal gestation and impresses of a somewhat different kind, on an observant experimental plane.

The overshadowed genius of reform in our midst has as yet scarce entered upon her gestative state, and we are preliminarily arranging for the passing demands of the period at hand. We have provided a true spiritual spectroscope in the place of the Orthodox kaleidoscope, through which to look at the interchanging range of earth and spirit-life communion on that more material plane which is the nearer to us. Our allusion is to the Department for Dark Seances, and other Manifestations, established under the jurisdiction of the Central Association of Spiritualists of Louisiana, at New Orleans, which the following extracts from the record of their transaction will explain:

"Rules and regulations for the government of the department for dark seances, tests, cabinet and other manifestations:

Resolved: That this Association regards spirit communion in whatever form, irrespective of manner and means, as one of the highest and one of the most venerable devotional privileges of our earthly existence; and furthermore that all persons who may seek such communion through instrumental mediumism under the jurisdiction of this Association, shall be required to observe the same courtesy and passive respect toward the mediums and seances so held, as to any other system held to be sacred worship; and any violation of this ruling shall be dealt with, as the law protecting the sacredness of spiritual devotion may direct.

Resolved: That the following conditions, ordained for the benefit of the Seance Department, shall be observed, until such other requirements may be specified, as it may in the future be found the nature of such seance occasions demand.

First. There shall be a Conductor of seances chosen and set apart by the board of managers, whose duty it shall be to announce the conditions, and enforce their observance.

When the lights are extinguished or dimmed, strict silence shall be observed and good behavior required, while the medium or mediums are manifesting or under control.

No medium under the jurisdiction of this Association shall be challenged in public. Silent observation is left to take its own course and enjoy its own reflections.

All mediums under the special jurisdiction of this Association, are expected to be courteous and respectful, and as such shall be guarded, encouraged and protected against all insult and molestation.

The Conductor of this department shall be privileged and authorized to judge and name such conditions as may be necessary to the occasion.

Resolved: That Dr. Y. A. Carr be hereby appointed by this Association to take charge of, and manage the seance department, thus ordained and set apart

It will be seen from the above extracts what we have provided as well for the development of home material as for the accommodation of those from abroad who may at any time pass this way, and place themselves under our jurisdiction. We respectfully invite such correspondence from abroad as may regard Louisiana or New Orleans as a favorable point, and in such correspondence we ask for a statement of mediumistic ability, terms and conditions upon which to base proposed negotiations.

Address Dr. Y. A. Carr, care of Dr. J. W. Allen, No. 12 Dryads street, New Orleans, Louisiana.

Though the seance department may be considered on the low plane, as the so-called "higher" would have it, it is the true thunder and lightning plane, which has but to strike a querrulous observer down, and learn him through the awe-impressing blow, to rise as the old flatboatman, rub his eyes in the gloom of amazing doubt and as tremblingly enquire, "Did thunder strike any one else round here." Though humble in measure, physical mediumship often yields one most practical and telling truth.

By the well-known law of ratiocination (says a correspondent, Alex. McCullough) I take the ground that there is a universe of mind as infinite as the universe of matter, and is subject to the same inevitable law of change as a necessary condition for the growth or development of the finite mind; and as finite mind is the only receptacle of the great truths of the infinite, and as each entity or individual mind has its own conditions or surroundings, such as nationality, and as a consequence, education with all its prejudices and imperfections, it is plain to be seen that absolute truth is not attainable this side of perfection.

"But as man ascends step by step up the steeps of physical science, so the mind by cultivation or unfoldment, ascends progression's ladder, and at each succeding step, will behold new mental truths grandly looming up in the horizon of the future, unperceived by the lower ranges of mind.

"Truth," he continues, "I regard as the great infinite ocean of space, or blending of mind and matter from which each individual may draw his or her goblet full of living inspiration, irrespective of indivdual planes."

All mental truths or constitutions are guaged in the receptacle in which they are bound or contained, according to conditions or capacity, and are no more absolute in the erudite philosopher, the ecclesiastical bigot, the king on his throne, than the peasant in his field, or savage in his wilds, knowledge or development being the standard by which all mental truths are guaged, kept in the foreground, yet as you approach toward them, as the rainbow or 'will-o-the-wisp,' they still appear to be advancing as you advance.

The eternity of the past, as the recepticle into which all the wear and tear of truthful measure (great or small) has fallen in the ever onward course of change, and is from all past growth or experience still ready, in connection with the responding present, to furnish such new measures as the onward exigency of the passing present may demand.

Personal slavery, once par excellent, is now ignored, and moral slavery that is now par excellent, shall soon be ignored. Though truth may seem standard, all the more mutable facts entering into the subsistance of fundamental truth change, as the fashions, according to the measure and mould in which they are cast.

"But," continues our correspondent, "truth is the great ocean or mirror of (God's) infinite love, in which is reflected back each individual, true to life's surroundings, and that each individual mind constitutes the mirror in which may be seen the true image of the infinite impress."

The term truth, as conventionally used, does not mean perfection, but may be construed upon the latitude of an artist who paints according to his subject and colors. The reflective faculties, or reason, are the only means by which man is enabled to test all questions of truth and error, while the analysis and synthesis of physical science tests all questions of truth in the universe of matter.

Our correspondent continues, "Doubt may be said to be the grandfather of truth. As doubt begets investigation, investigation begets knowledge, and knowledge being the ultimate of the finite mind which has the germinal center of progressive force within, expands degree by degree, as if into infinite dimensions." Truth is, therefore, a constitutional part of the finite mind, irrespective of the round of progression's ladder, on which the perceptive individuality may chance to stand.

Truth, however humble of measure in degree, will triumph in every contest, and come out the more pure, bright and beautiful, apportioned to the strength of the test through which it has passed.

As the reasoning faculties of man from the highest tribunal by which truth and error can be separated, we find her in the entrance way of the great storehouse of universal purpose, with her iconoclastic hammer in hand, which (as a creed pounder) demolishes the brazen images of false theory and speculation. Such is the nature, and so change the finite measures of truth, on their infinite pathway to perfection.

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DAVID O'HARRA.

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F. H. SPARKS.

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CHICAGO, SATURDAY, APRIL 5, 1873.

Pork and Beans---the Rights of Chicopee Invaded by Religious Bigots.

Innovation is the order of the day. While some are growing more radical, removing all obstructions from their pathway that interfere with their personal happiness, others are growing more conservative. Occasionally, even among the Shakers, who entertain the most peculiar of peculiarly peculiar notions in regard to the divine government, a member becomes radically iconoclastic, and desires to abolish the church restraint against kissing! The suggestion made proposing this innovation was received by the old members with an exclamation of holy horror, while the young with a countenance illuminated with something that seemed to say, "come and take a sip," if they did not favor the change, retained an ominous silence. The Old Puritans were one-seventh Shaker, in other words, on the Sabbath kissing must be entirely dispensed with and only a moderate indulgence therein was allowed during other days. This old law against kissing on the Sabbath was undoubtedly enacted by those whose breath was putrid from a diseased stomach, teeth decayed and full of putrifying matter, lips parched and dry, and cheeks as scaly and rough as an aligator's hide, and who had no more idea of the inspiring influence of a kiss than a wild bear, or skulking hyena. No young church member, though saturated with piety as thoroughly as an old toper with whisky, and whose breath is pure, teeth clean and stomach and liver in good working order, would ever for a moment think of abolishing kissing on the Sabbath-day.

Why those old fossils should become so intensly conservative as to partially *martyrize* themselves, is an enigma that the reward of a jackknife for the solution thereof, would not obtain a single response. In those *blue law* days, any one who kissed his wife on the Sabbath was arrested and fined, but the kiss was a partial recompense for the embarrassment, and therefore the law was not so dreadful in its effects as it might have been. Coming down to a later period (1872) when the world was illuminated with grand conceptions and high resolves, and when the restraint on kissing had been removed, and the lips allowed a liberty that they had been *pouting* for, then a man was arrested, and fined for driving a nail into his house on Sunday! The noise of his hammer sounded off on the sacred breeze of the Holy Sabbath and like the expiring notes of a cat-*erwaul*, it entered the sacred precincts of a church, and striking upon the tympanums of those present, caused them to shudder in holy horror, and on the following Monday this Sabbath law breaker was arrested and fined. While church property is exempt from taxation, the church members must be exempt also from the noise arising from nail-driving.

The various transactions of church members sometimes seem very funny indeed! The boy who dug four hours on the Sabbath for a 'possum,—he must have some meat for dinner—was curiously watched by a church member who expected him to drop down dead. The 'possum was caught and killed, and the precious desideratum for dinner obtained, and the boy is still alive, and is a member of Congress! Church members of different denominations ostracize each other, just the same as the school boy would ostracize a louse, or any other thing not indigenous to his person. Roger Williams was banished by church members,—he had too much water in his creed, a complaint that old topers frequently make in regard to their whisky! They incarcerated Mrs Packard in an insane asylum, because she was liberal in her views. In fact, church transactions are as full of inconsistencies and absurdities, as that prickly prangly pear tree from which Peter Prangle, the prickly prangly pear picker, picked three pecks of prickly prangly pears, is full of prickles.

Lately, however, church members have changed their base of operations. They had, in times past, infringed on the rights of the lips, curtailed the operations of a nail-driver, hung Salem Witches, those who performed wonderful feats on a broom-stick, "and turned themselves inside out" when occasion required, and now all that remained for them to cap the climax of their vituperative meanness, was to concentrate their religious venom on the small town of Chicopee, Mass. Every sect, every nation and every body else have certain peculiarities, which have been stamped upon their nature as indelibly as the blackness of a crow in its glistening plumage, or the scent of a negro in his corporosity. Mohammedans have *pilgrimaged* so long to Mecca, the tomb of Mahomet, that the children it is said instinctively at a certain age, commence preparations for the journey. At Chicopee the people have a traditionary vein running through them, which assumes a tangible, practical shape once a week, and demands pork and beans on Sunday. The people of Massachusetts, especially those of this town, if reports be true, are peculiarly peculiar, in their likes and dislikes and primeval customs, and whose stomachs demand on Sunday what the Jewish laws strictly forbid, "swine flesh," and what saved Kansas from starvation in 1860 and elected the highly distinguished, pious Pomeroy to the United States Senate—beans! Pork and beans—one should not be pronounced without the other. Pork and beans having saved Kansas from starvation and elected pious Pomeroy to the Senate, now creates excitement at Chicopee, Mass.

"From time immemorial, it has been the custom of the thrifty Massachusetts housewife to parboil her beans on Saturday afternoon, place them in the earthern pot, and send them by the youngest child to the bakery, when, upon the deposit of 1 cent, current coin of the realm, the pot was chalked with the family monogram, and deposited in the huge brick oven, which still retained sufficient heat after the week's baking, to ensure a pot full of baked beans, deliciously browned upon the surface, crowned with a segment of crisp pork, which to the childish eye was an apex of ecstacy indicative of the joys below, which had been permeated through and through with its aroma." When the Sabbath morn was ushered in with its halo of glory, and the family prayer had been sent heavenward like a kite to a string, perhaps could not ascend as high as the latter, and after the little ones had rehearsed their Sabbath School lessons, one was dispatched for the beans, pork and beans, we mean, with injunctions uttered in a solemn tone of voice to throw no stones at the sparrows, not one of which can fall to the ground without the notice of God, and to not play with marbles, hide-and-seek, etc., while on this sacred mission after the pork—pork and beans. "There have been instances where the small child's attention has been distracted by some stray squirrel, and the pot of beans has slipped from the treacherous towel, and the small child has been left lamenting like Lord Ullin, and the family has gone without dinner, but these cases are rare. As a rule, the small child puts his whole mind on the bean-pot, and arrives at the homestead with its integrity inviolate, except that the brown beans on the top have disappeared during the journey."

According to the Chicago *Tribune*, however, the traditionary arrangement that wedded pork and beans together, has been thoroughly subverted in Chicopee, and the Chicopee constables "having uprooted an old custom, venerable with the mosses of whole generations, clustering with associations whose rude disintegration will strike to the heart of many a reader of these words, who has long been a stranger to the beans of youth. Every one knows that there have been no beans like those beans of his childhood. All others are hollow imitations, base counterfeits. The pilgrim returning to the scenes of his boyish days, invariably regales himself with bake-house beans, still baked, and carried and stripped of their brown superficies, as they were in his youthful days. All this is over, however, and Chicopee must henceforth bake its beans in a tin-pan, deposited in a stove-oven, when of necessity they must come upon the table smoky, watery, polluted with the heterogeneous flavors which cling about a stove-oven—in fact no beans at all, but tasteless flat, insipid ovals, swimming in grease, or water-logged."

This infringement on the rights of our citizens is well calculated to create intense excitement. The way to the heart is through the stomach. A blow at the rights of the latter, will cause the former to totter and beat irregularly. Kossuth said, "I have laid my hand on the great American heart, I have felt its pulsations, and I know it beats right." Could he lay his hands on the stomachs of the people of Chicopee on Sunday mornings, since the bake-ovens have been closed on Sunday by the orthodox, he would feel a yearning there that only the restoration of a time-honored custom could satisfy. Oh! for a martyr to pork and beans. The rights of the stomach are as sacred as those of the lips, and as the rights of the latter to kiss "their" wife on Sunday is now admitted, the rights of the stomach should be secured. The cry should ascend from Chicopee, "Give us Pork and Beans, or give us death!" But, then, seriously, we say, we think the closing of the Chicopee bake-ovens on Sabbath mornings, about the smallest potatoe transaction that has come under our notice, and we hope the citizens there will have the odious measures repealed. Laws which prevent innocent amusement or the preparation of a substantial dish, should be repealed at once, and wholesome measures adopted more in consonance with the mind, tongue and stomach. We hope to hear a rumbling noise from the Chicopee bake-ovens that will wake up the people, and before the bloom of the next bean crop, we desire to see the rights of the people fully respected. As the barking of a dog once saved Hannibal's army, and the cackling of geese Rome, so let this small potatoe infringement on the inalienable rights of the stomach by the orthodox be a tocsin of alarm, that will continue to increase in volume, until it creates a moral earthquake that will *save* our stomach the necessity of abridging any of its natural rights, and finally restore the bake-ovens of Chicopee their old privilege to bake pork and beans on Sunday from a fire made on Saturday.

Passing Comment.

Wheaton, Ill., came near burning up its uninsured Methodist church last week. Is your church insured? If not, why not?

We clip the above item from the *North Western Christian Advocate*. It exhibits a great deal of disrespect for an Omnipotent God, whose tender mercy is supposed to be manifested toward all, especially church members.

At the time of famines, the most pious and devoted Christian becomes hungry and starves to death by the side of the Atheist, his God treating both alike. An epidemic disease has no favorites—it penetrates the house of him who has the Bible for a shield, attacks some vital part of his body and death follows—it respects him no more than it does the Infidel. The windows of Heaven seem opened, the water pours down in torrents, the wind blows furiously, the lightning rendering the scene hideous—an inundation occurs and the Christian is as powerless to save himself, as the most desperate and depraved criminal. The earth trembles, vast fissures are opened, the fire, smoke and lava issue therefrom, and all classes, the good and bad, suffer alike. In fact, common sense, reason and philosophy, demonstrate that in all the dispensations of Nature, Providence or God, and in the manifold actions of the material world, all are treated alike—no favorites can be found! If the Orthodox God, then, has no favorites in such cases, when does his favoritism commence? If not here on this earth, what right have we to suppose that he will hereafter manifest any partiality toward any one?

God controls the lightning, or he does not. If He does, to erect a lightning rod on a church, would be only bidding defiance to him, and religious worship is a foolish expenditure of time.

Buildings, however, are erected to protect the people from the effects of heat and cold, rain and snow storms and furious winds. Lightning rods are attached to them to protect them from the devastating effects of the lightning. The lightning rod is as essential to protect the church from the lightning, as clothes are to protect one from the effects of cold Winter weather.

Nature in her manifestations does not step aside to accommodate man—her routine of duties are regular and systematic. But man, however, must adapt himself to her system of works. He should not say, "God controls heat and cold, and if He allows it to burn or freeze me, He alone is responsible!" He must adapt himself to the natural conditions with which he is surrounded, and as they use no partiality here, we have a right to conclude that they never will in the future.

The happiness, then, of each one depends not on the love of, or adherance to, a God, but in the harmonious relations that exist between him and the manifold laws of creation. We are certain that in the action of heat, cold, refreshing rains, sunshine, seed time and harvest, there is never any partiality manifested, hence we may conclude that this condition will always continue, therefore, all forms of religious worship, all Orthodox sects, all Bibles, all the preachers in the world, can not place a man in a position that the laws of creation or the Providence of God will smile more propitiously on him than on the firmest Atheist.

A devoted Christian, who remembered the Sabbath day and kept it holy, saw a man walking along one Sunday with a string of fish in his hand, which he had just taken from a neighboring spring. He followed him some distance, expecting and hoping to see him fall dead, but he did not.

The days of the week have no favorites. Sunday is no better than Friday.

The lightning does not know any difference between a church edifice and a house of prostitution.

The sun will warm a thief with the same efficacy that it will Henry Ward Beecher.

The frost will pinch the ears of a Christian with the same impunity that it will those of a bloated inebriate.

Fire will consume a magnificent Cathedral with its Bibles and hymn books, with the same dare-devil zeal that it will a barrel of strychnine whiskey.

Poison will attack the vitals of a devout Christian with the same reckless spirit that it will those of a thief.

Water will drown a Christian with the same indifference that it would a pirate.

Here on this terrestrial sphere we see no partiality manifested—none whatever! Man's happiness depends altogether on his wisdom in adapting himself to the ceaseless operations of the laws of the material and spiritual worlds.

If man is in a dirty pool, surrounded with vampires that are continually sucking his vitality, he should not say, "O God, you made the vampires, and if they destroy my life, you alone are responsible. I will quietly remain and die, and you will be the murderer." Neither will it do to erect a church edifice, and then exultingly exclaim, "God, this is thine—if you strike it with an avenging thunderbolt, you alone must be held guilty."

Man's happiness here and hereafter depends on his practical knowledge of the Material and Spiritual Worlds; and when he places himself in harmonious relation with all their forces or laws, then will he be supremely happy! There is no limit to the time in which he can do it. The quicker it is accomplished, the better for each one.

The grandeur of Creation is yours, and you may sip its sunshine, and drink at its ambrozial founts. You may listen to the sweet notes of the vesper breeze, inhale the perfume of blooming flowers, and hold communion with action of unseen forces.

That craft on the billowy ocean, how proudly it rides the mountain waves, with its precious cargo of human life! With white sails spread to catch the wafting breeze, it onward moves, over the briny deep! The little child is there, but far above him in experience and knowledge is the Captain, Pilot and Engineer. The movements of the engine, the compass and the wheels are all a mystery to the child! By and by, he assumes the stately step and dignity of manhood, and all the mysteries of the ocean steamer vanish! Ever onward, and ever advancing, mystery, to a certain extent, vanishes before us, the vision becomes clearer, the hearing more acute, the senses quickened, the mind more comprehensive, until finally, our intellect subdues Creation, holds a world in abeyance the same as it could an ocean steamer.

While, then, perusing the path of life, ever remember that you are an integral part of Creation, and that

"Everything in its place is best,
And that which seems but idle show,
Strengthens and sustains the rest."

Prof. Whipple at Rice and Jackson's Hall.

Prof. Whipple spoke for the Spiritualists of this city Sunday morning, March, 23rd, on the "Relation of Death to a Future Life."

In the light of Modern Spiritualism, said the speaker, life has a new meaning and death a new interpretation. This world is no longer regarded as the beginning and end of existence, but it is recognized as a factor included in an endless series of phenomena sustaining a definite but limited relation to the human career. Man enters the present solar cycle at the bottom of materiality by being born into a physical body. That body has its dependencies in the elements and forces of the external world and transmutes elements and forces into a suitable vehicle for the expression of thought. Mind can not project itself into consciousness without an objective mechanism—hence the necessity for a material world and a physical organism.

But all things tend toward ascension, refinement, progression. The world is a temporary means to an ultimate end, which is spirit. So also the physical part of man is transitional; it is the shell in which the kernel germinates; the laboratory in which the chemistry of life eliminates the enduring substance which shall survive material dissolution.

The office of this globe, then, is to individualize the spiritual body as an appropriate instrument for the expression of that unquenchable atom of personality which, the speaker believed, has existed from all eternity.

Nature's method of progress does not display an unbroken continuity, but development is effected through cycles in which both evolution and dissolution are active agents. In the physical organism growth and decay of the tissues are constantly going on, and the body as a whole culminates at maturity, when dissolution begins and slowly conducts the physical man to that crisis called death, but which is in reality the culmination of one cycle and the commencement of another. Everything that ripens, dies. We have seen this to be true of the physical body; but there is always something remaining in man which has not ripened, something that has not compassed its mission; something that is only in germ while the body is tottering toward death, and that something goes up into a new cycle when liberated from its chrysalis shell, and is there destined to flower into a grander fruition.

Moreover, death performs many beneficent offices. Without death there could be no newness of life. The planet is a laboratory for the production of a vastly greater number of human bodies than would be possible if they had a permanent residence here. Four generations come and go during each century, each of which embraces a billion of inhabitants. With this brief sojourn, a trillion of human beings have their day and generation on the earth in the course of twenty-five thousand years. And if we are allowed a logical deduction from the history revealed by geology, the earth will continue to subserve a similar mission for man during the next two or three million years.

Again, it is a fair presumption that death secures to the spiritual and intellectual forces an advantage they do not enjoy in the earth-life. The process of development is one that is accompanied with the continual subordination of all organs and functions to the supremacy of intellect. In this life the intellect is for the most part in bondage, but the aim of development is its supremacy, and that end will be fully attained only in the higher life.

And then again, the history of progress reveals a tendency to continuous specialization. Primitive organization was destitute of organs. In civilized man the specialization of structure has resulted in a marvelous diversity of organs and functions. From a glutinous jelly in the primitive ocean to the savage, and from the savage to the most enlightened Caucassian, there is displayed progression in material mechanism, and the process seems as far as ever from culmination. A thousand latent organs and energies that slumbered in the brain of primeval man, are just emerging into view and expressing their aptitudes in speech, music, art, and in a thousand unheard-of ways. This law of evolution reaches up into the spirit life and is there active to specialize the spirit body as an instrument of thought. If the material body is properly styled a "thousand-stringed instrument," then the spirit body after a long residence in the upper home, may be designated a trillion-stringed instrument, and so nicely attuned and delicately adjusted, that every wave of emotion and every thought of kindred minds will find lodgment there. And thus every ascending soul will constitute a note, and help make the tune to which the sun rolls and the stars glide on their swift pathway, and nature with her countless voices helps to celebrate.

A Magnificent Act.

[From the Baltimore Gazette.]

We lay before our readers to-day a letter from Johns Hopkins, Esq., conveying to a board of trustees the sum of $25,000,000 for the following charitable purposes:

1st. To build a free hospital for 400 patients, complete in all its departments and appointments, for the reception and treatment of the indigent classes of Baltimore and its vicinity, and, in special cases of casuality, for people of the State generally, without respect to age, sex or color.

2nd. To build a convalescent hospital, in a country neighborhood, within easy reach of the city, to which patients may be removed as soon as relieved of their maladies, and where they may completely recruit their strength and vigor before returning to their customary labors and pursuits.

3rd. To inclose the thirteen acres already purchased for the uses of the free hospital, with a low, stone wall, surmounted with iron railings, and with appropriate entrance ways, and to grade the grounds, which are to be laid off with roads and walks, and ornamented with trees and shrubs and parterres of flowers, with seats for rest, and sparkling fountains.

4th. To establish there a training school for nurses, in accordance with the plans of that noblest of Englishwomen, Florence Nightingale. Such nurses as are employed in the hospital are to be subject to the orders of the trustees, and to be paid out of the trust fund; while the others, after becoming skilled in their duties, are to exercise their profession at large among the sick of the community, and to derive an independent support from the salaries they receive from those who engage their services.

5th. To select a proper place in the country and build there a "Home" for orphan colored children, and for colored children having but one parent, and, in particular instances, for colored children neglected by their parents.

Such are the general features of this grand and comprehensive charity. These hospitals and the training school and the home thus endowed are intended ultimately to form a part of the medical department of the university, with its classical, medical, law, and botanical schools, which Mr. Hopkins has also amply provided for by will.

To give $2,000,000 for the relief of the indigent sick, the training of nurses, and the support of a school for colored ophans would be of itself an act of benevolence worthy of perpetuation through all time by a grateful community; but when, to this later gift, is superadded the previous gift of a large and extremely valuable suburban estate, with its park-like grounds, its extensive gardens, and greenhouses, and conservatories, together with city property worth at this time millions of dollars, for the purposes of a university; these two gifts taken together as parts of one great plan of all embracing benevolence, constitute the grandest charity of which any one city, in this country or abroad, has ever been the beneficiary, or that ever honored the name of any private citizen.

We most heartily indorse the expression of commendation contained in the foregoing article. The name of Johns Hopkins will for centuries be embalmed in the memory of millions now unborn.

When the great mass of *American people*, shall become imbued with the spirit of Johns Hopkins, ignorance, desease and crime will be speedily banished from the land. May it be his mission in the next sphere of human existence to inspire millionaires yet in earth-life to follow his example. Such "a rich man" will find no trouble in entering the 'Kingdom of Heaven."

When Spiritualists cease their bickerings over national convention and organizations, and begin to inquire in the true spirit of *fraternal regard*,—what can be done to nurse, feed, clothe, educate and train to habits of industry and usefulness, every child that is born into the world, then they will more fully appreciate and understand the Philosophy of Life, and the true mission of *spirit communion* than they now do. Does any spiritual philosopher doubt that Johns Hopkins' guardian spirits are a band of philanthropists operating from the sphere of fraternal love, and inspiring him to noble deeds of philanthropy? We doubt it not. They have accomplished a great success. May like results be produced with many other *millionaires* in different parts of our country.

The Theophiles in Council.

[Special Dispatch to the Chicago Tribune.]

NEW YORK, Feb. 27th.—The Tenth Annual Convention of the Advocates of the Religious Amendment of the Constitution, namely, the investing of a clause relating to the recognition of God, has been in session for two days to a small and decent attendance. The resolution passed yesterday that no speeches adverse to the amendment would be listened to by the Convention, but must be submitted to the Secretary, in writing, had the effect of reducing the number of spectators to a mere handful. The speeches made thus far generally favor making the Constitution of the United States, and of the several States, acknowledge Christianity, to the exclusion of what speakers term Infidelity, Atheism, Judaism, and Paganism. One argument used was to the effect that when God is recognized in the Constitution, Congressmen who accept bribes will be cast out in disgrace. The Rev. Dr. Tying said he looked forward to the day when the dear and gracious Savior should reign in all the glory of a redeemed and consecrated earth. The annual report admits that not much advance has been made during the past year in forming auxiliary societies. Mrs. Swisshelm spoke to-day in favor of the amendment, and also of the importance of woman's influence in politics and on govermental officers.

We publish the foregoing note of the proceedings of the National Annual Convention of the fanatics who expect "to put God in the Constitution," and thus bring every man and woman's nose to the *Christian grindstone*.

A Convention that forbids all discussion which militates against their proposed amendment, indicates the tyranny that might be expected to be exercised by a government with such a constitution as those bigots propose to inflict upon the American people. Good sense yet prevails, and there is really no fears that the masses of the American people will ever accept and wear any such chains of bondage. Their numbers every successive meeting "grow smaller and smaller and beautifully less."

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship on the 20th of March, 1873, to Sister Sophia Woods, of Burlington, Vermont, constituting her a regular minister of the gospel, and authorizing her to solemnize marriage according to law. Also, on the 22d of March, 1873, to Brother Warren Woolson, of Dansville, New York.

A good lecturer and a medium for physical manifestations are wanted at Unionville, Mo.

DANIEL WHITE, M D., has located at Sedalia, Mo., where he will practice his profession.

BRO. M K. SMITH, of Springfield, Mo., offers a fine chance to a man with money. See his advertisemnt headed, Wanted.

BASTIAN AND TAYLOR leave this city March 27th, for Milwaukee, Wis., where they will remain four days, favoring the Spiritualists there with their remarkable seances.

HUDSON TUTTLE has been lecturing at Milan, O., to a large and enthusiastic audience. He has given the orthodox there and at other places where he has lectured, a blow that they will long remember.

J. H. RANDALL will visit the central and southern portion of New York in May, as he has some engagements for lectures in that direction. Liberalists and Spiritualists, desiring lectures may address him at Clyde, Ohio.

THE famed healer and justly celebrated physician, Dumont C. Dake, M. D., whose appointments for 1873 appear elsewhere, will be a guest at the Matteson House, in this city, Saturday, Sunday and Monday, March 29th, 30th and 31st. Wisconsin and Illinois is to be the Doctor's field of operation during the year.

THE Twenty-fifth Anniversary of American Spiritualism, will be celebrated in Battle Creek, Mich., on a grand scale. The exercises will commence on Saturday evening, March 29th, continue through Sunday, the 30th, and close on Monday evening the 31st, with a lecture and entertainment. Benjamin Todd and J. O. Barrett are engaged as speakers.

THE POSTAL LAW requires each subscriber to pay five cents a quarter (every three months in advance) to the postmaster where the paper is taken, on all weekly newspapers. Such being the fact, an observance of the law is a duty we all owe *to ourselves*—we being constituent parts of the government. Postmasters are not blameworthy for exacting it. It is their duty to do so.

THE Twenty-fifth Anniversary of Modern Spiritualism will be celebrated at Pence's Hall, Terra Haute, Indiana, on the 30th and 31st of March, 1873. On Sunday evening, March 30th, at 7½ o'clock there will be an address by Dr. T. B. Taylor, author of "Old Theology Turned Upside-Down." He is an able and pleasant speaker, and for a long time was a minister in the Methodist church, and became a convert to Spiritualism through manifestations in his own family.

CHAUNCY BARNES writes that he will soon visit Boston, from thence he will journey west to Minnesota and south to Texas. He will preach the gospel as an organizer of the discordant elements in the religious world. He will, on request, go to towns in his route, and stay a few days, giving tests and healing the sick. He says his mission is to establish a better state of things, religiously and politically. Bro. Barnes is certainly one of the most remarkable test mediums we ever met, full of eccentricities and goodness of heart. He relies upon the generosity of the people to compensate him—never exacting a stated fee. He goes forth to do good to his fellow men as his guardian angels may dicect. Address him until further orders at Baltimore, Maryland.

THE important industries for which the city of Wilmington, Delaware, is so justly distinguished, have been made the subject of the initial article in *Lippincott's Magazine* for April. The writer has evidently exerted himself to obtain the most trustworthy information, which he presents in a style remarkable for its clearness and easy flow. The article is profusely illustrated. "Medical Expert Evidence," by H. C. Wood, Jr., M. D., is a contribution at once striking and important. Its comments upon the difficulties which the law carelessly throws in the way of the genuine expert, and its animadversions against the serious perils to which innocent persons are therefore exposed, deserve a careful perusal. The author illustrates his assertions by full and pertinent references to trials, the memory of which are still fresh in the public mind. "The mystery of Massabielle," by William D. Wood, is a highly attractive article, descriptive of the wonderful events which have rendered the Grotto of the Virgin at Lourdes, an object of extraordinary and world-wide interest.

TO THE PUBLIC.—I wish it to be distinctly understood that all letters directed to me in care of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, are received by me. It is impossible for me to answer all letters of invitation to hold seances in different localities—hence I give a general answer through the columns of this paper. I shall remain in Chicago for several weeks longer. When I determine to travel again, I will notify the public of the fact through the columns of the JOURNAL.

HARRY BASTIAN.

Chicago, March 25th, 1873.

P. S. My seances are held every evening except Saturdays. I go to Milwaukee on Thursday, March 27th, and shall return so as to hold a seance the following Tuesday evening. H. B.

To Book Buyers.

The following books on our list can not be supplied at present, viz: "Illustrated Practical Mesmerist," "Magic Staff," "Spiritualism through the Woman of Endor" and "Spirit Mysteries Explained." The following are

OUT OF PRINT:

"Three Plans of Salvation."
"Arcana of Nature," vol. one.
"After Death; or, Disembodied Man."
"Arcana of Spiritualism."
"Man a Religious Animal."
"Man and his Relations."
"Origin of Species" by Kittredge.
"Pre-Adamite Man."
"Supremacy of Reason."
"True Love"
"Holy Bible and Mother Goose."
"Lyceum Guide."

These can not be supplied. Will our friends who have ordered any of the above please change their orders.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Man's Spiritual and Physical Bodies--Their Relations to Each Other in Health and Disease--Personal Experiences in Clarvoyance--Number 1.

We have no apology to offer for personal experiences when they illustrate important practical problems in life. Clairvoyance has ever been to us a grand reality, not under the control of the will but spontaneous, and too often but little understood. From our earliest recollection, we recall these visions, and can readily distinguish between them and the experiences connected with our external senses. During the past Winter, having been an invalid more than half the time, sometimes very sick, we rejoice in a blessed compensation for this suffering, in the increase of these clairvoyant powers, which we define to be soul or spirit vision, and also a greater control of the condition which enables its exercise.

During an extensive practice of medicine and healing for nearly thirty-five years, we have had numerous opportunities of witnessing and testing these powers. We have long since noticed the fact that while certain persons are to us like sealed books, not to be seen there are others who draw out these powers and enable us to see their conditions, and many incidents in their past lives. Many years ago a lady about thirty years of age, from the country, an entire stranger to us, came under our care for treatment. Seating ourself beside her, before any question was asked, we saw her in vision as a girl of seventeen, riding on a beautiful white horse. There was a gentleman on another horse upon the right hand side of the road. The lady's saddle turned and she fell upon a slanting, grassy bank, rolling down a considerable distance. She was very much frightened, and somewhat hurt. It was you, and from that time you have had a pain in your back and side—most of the time, it is the result of displacement of certain organs. It has rendered your life miserable, and you have been very badly treated because no one has understood your case.

She looked at us with astonishment, and asked, "Who told you that?" We replied that we saw it. Said she, "It is literally true. You have described my case as well as I could myself." In a few weeks she returned to her family, entirely restored to health. We believe there was as much depended on her condition as upon our powers of vision that enabled us to see these things, for we have treated hundreds of such cases without being able to see so clearly the causes and conditions.

A few years ago our good brother, Dr. J. R. Newton, was treating patients in this city, and we had frequent opportunities of seeing him, and were very desirous of seeing the mode of operation of his magnetism. On one occasion a lad about twelve years of age, was brought to him. He was pale and emaciated, with that peculiar prominence of the eyes, which indicates heart disease. The doctor asked us to listen to his heart, it was beating furiously, and very irregularly; just such a case as we should say would be liable to terminate fatally at any moment. The treatment by Dr. Newton consisted in sitting down behind the patient and placing his arms around him, with his hands one over the other, over his heart, offering up his usual prayer for "power to heal this dear child," and then pressing the hands on the chest three times. When he had placed his arms around the lad, we saw clairvoyantly the two hearts, the spiritual heart beating rythmically and beautifully, while the physical heart was thumping and moving with great irregularity. As soon as the first pressure was made by Doctor Newton's hands, it ceased its violent motions, and fell at once into harmonious and co-ordinate action with the spiritual heart. The result was immediate relief and with proper rest and care, a permanent cure.

On Monday, the 24th of Feb., our brother, E. V. Wilson, desired us to examine him, saying that he had had some peculiar symptoms about the chest that he wished to know more about. We laid our hand upon his great and powerful chest, and soon a vision came of both the spiritual and physical organs. We saw that while he had one of the most powerful physical organizations we have ever seen, yet there was, and had been for a long time, a very remarkable and peculiar harmony of action between the spiritual and physical, which had enabled him to accomplish the great work of his life. We saw that there was a vast increase of power to be experienced by him as he advances in life, and that the trouble to which he referred was caused by over working the physical, and not having proper food and rest, so that the harmony between the two systems was disturbed, producing a sense of faintness and almost a cessation of the action of the heart. It was a warning for him to rest the physical at all such times until the harmony could be re-established.

These cases will prepare the minds of our readers for the views we shall present on the nature and relations of the spiritual and physical bodies. Among the grand revelations of Modern Spiritualism, one of the most important is the fact that man is a spirit now and has a spiritual body. The Apostle had declared this very distinctly, but who had accepted it? Certainly not the popular religious teachers of the day, nor the so-called scientific men. It remained for Spiritualism to present the absolute proof of this fundamental axiom that man is a spiritual being, now, here and always; that the external covering that has generally been considered to be the man, is only the physical matter with which the spiritual body clothes itself during its sojourn on earth.

As proof of this, and confirmation of the apostolic assertion, Spiritualism points to the inner consciousness of man to the numerous instances where man has been separated from the body, and seen in different localities. It refers to the well known fact that where a limb has been amputated, there is a well defined consciousness, and often suffering where there is no physical limb. We learned from our friend, Doctor Newton, that the pains experienced where limbs have been amputated, may be relieved and removed by magnetic treatment, and our experience has confirmed this fact.

Again, Spiritualism through the clairvoyant powers which it has developed, has shown definitely and unmistakably the existence of these spiritual bodies, composed of matter so refined as to be like electricity, magnetism and all the imponderables, as well as the atmosphere of our earth, invisible The scientific axiom that nothing can produce nothing, proves that there must be something to produce the varied spiritual manifestations. Then we have the concurrent testimony of hundreds of thousands of spirits, declaring emphatically that man is a spirit and has a spiritual body. Finally the recent well established cases of materialization of spirits, so as to be visible and tangible, and able to speak, proves that they have bodies, and thus confirms the position we present.

We know there are those whom this evidence does not reach and satisfy, just as there are blind men who can not see light, and may deny its existence, but this does not alter the fact to those who see it and its grand and beautiful revelations.

For the benefit of those who do accept these truths, we shall describe the spiritual body, and trace its relations to the physical body, and endeavor to show how they produce pain and disease. Thomas L. Harris, in one of his poetic flights uttered this sentiment,

"Rousing pain, the body's keeper."

This is a grand physiological truth.

We see clairvoyantly that the spiritual body of man has an osseous or bony system corresponding to that of the physical body, though much more refined and beautiful. It is composed of a spiritual material that has sufficient firmness to give it the necessary solidity so as to maintain the form intact, as perfectly as the external form is held by its bony framework. This bony structure of the spiritual body has not only the power to maintain the spiritual form, and give place for the attachment of muscles, but it has also the power to draw around it the calcarious and other matters which compose the bony structure of the external form, and when healthy and harmonious relations exist between these systems the elements are attracted and selected from the blood so as to form a beautiful and perfect skeleton for the physical body. Any variation from the proper relations which should subsist between these two systems, will result in imperfect development and disease. It need scarcely be added that this portion of the spiritual structure requires for the full performance of its functions, that the appropriate elements shall be furnished from the external world to complete the skeleton, and though mineral in their nature and character, these must have passed through the vegetable and animal organisms before man can use them, hence man is the last being to appear on any globe. No one can look at this wonderful work of deposit and removal as it is going on silently and continuously throughout life, without the most profound feelings of admiration.

This bony structure of the spiritual body of man by building up his external skeleton, brings him more closely into rapport with the solid matters of the globe on which he lives, by introducing more of that into his system than is contained in any other part of it. The physiologist knows that the human skeleton presents the most perfect mechanism that is to be found anywhere. The corresponding spiritual structure is still more so, freer and more perfect in all its motions, combining all these with a grace and beauty which the external can not reach.

Next we shall consider the muscular structure, which, like the former has its two-fold functions, to move the spiritual body and to build up a muscular system more external in its character, to fulfil a similar function in the physical body. This muscular system of the spiritual body, though important to the spirit after leaving the body, is not the only means by which it can move. The control of the forces of nature which is acquired by spirits, enables them to create attractions and repulsions, which give the power to move at will.

We need not dwell further on these muscular systems than to remark that the same necessity for harmony exists between the two systems in order to produce the most perfect results. A similar duplicate character applies to the glandular systems spiritual and physical. In the circulatory apparatus the heart and arteries to which we have referred, there is the same double nature and this is more beautiful than anything we have described.

We perceive in the spiritual body a heart and blood vessels, with blood flowing in regular and rythmical waves. We have been disposed to compare the two hearts to a pair of horses in harness, and in the case of the boy referred to above, while the spiritual heart moved regularly and rythmically, the physical heart, like a false horse, was jumping and floundering, some times going ahead and at others holding back. When the controlling influence of Dr. Newton's magnetism was applied to it, its motions became regular and uniform with the other heart.

(TO BE CONTINUED.)

What Good comes out of Spiritualism?

MRS. A. H. ROBINSON, Chicago, Ill., DEAR MADAM:—Please allow me to express my sincere thanks to you and your spirit guides, for the speedy cure of my daughter. As there may be many suffering from the same cause, I will give a description of the case for publication, so that others who are afflicted in like manner, may know that they too can be relieved and cured, through your mediumship. About a year ago my daughter commenced to complain of severe headache and nervous debility, so much so that she was hardly able to attend school or study her lessons, and was getting worse and worse until it run into a nervous discharge, which caused great weakness and suffering. By inquiring, I found that some of my female friends have been suffering with the same disease for a number of years, notwithstanding the best medical treatment, without any relief or cure.

Seeing notices in the RELIGIO-PHILOSOPHICAL JOURNAL, (of which I am a reader), of cures performed by the spirits, through your mediumship, about three months ago, I sent a lock of hair and three dollars, wishing to have you diagnose and prescribe for her, and by return mail I received prescription with magnetized paper which were used, and the result was, her headache ceased in a few days, but her nervousness continued; so after ten days I wrote again as instructed in your first letter to me, and received a prescription which I followed to the letter. She rapidly recovered, and by the first of this month she was entirely well. If any body should desire further particulars in regard to this case address me upon the subject. To save my fellowmen is my ambition.

Yours Respectfully,
PETER LOESCHY.

1207 Olive Street, St. Louis, Mo.

The Present Age.

The above-named paper has been revived in New York, by Col. Dorus M. Fox, Dr. S. B. Brittan and D. Morton Fox, editors. The paper presents a fine appearance.

The old patrons and stockholders who made such continued efforts heretofore to keep the *Age* afloat, will doubtless redouble their efforts with renewed vigor. Such continued efforts only will ensure success.

To those who were acquainted with the paper heretofore, we need not speak further than to say that it apparently is to remain about the same style and characteristics as formerly. May success await it.

SPENCE'S Positive and Negative Powders seem to be sweeping everything before them, judging from the evidence to be found in another column.

BEST AND OLDEST FAMILY MEDICINE.—*Sanford's Liver Invigorator*—a pure Vegetable, *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Beware of imitations.*

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to spirit-life, MRS. CELESTIA M. MERRILL, Feb. 15th, 1873, aged 32 years.

MRS. MERRILL had been a firm believer in the spiritual philosophy for many years, and was born again in the firm hope of its reality. She was a lady of fine abilities, an affectionate wife, and a kind mother.

Died at Lower Lake, Lake Co., Cal., March, 3rd 1873, SETH EDSON WINCHESTER, youngest son of Col. H. Winchester, aged 30 years, 11 months and 23 days.

He has gone, and the chains of the demon are broken,
His soul is now free from the tramnels of earth,
For the Spirit of Truth by eternal law spoken
Has proclaimed man immortal by a spiritual birth.

H. W.

Passed to spirit-life, from the residence of his mother, 37 Edinboro' street, Boston, Feb. 18th, VICTOR CARPENTER, son of the late Dr. R. W. Carpenter, aged 5 years.

Little VICTOR was a boy of unusual activity and brightness, and the unexpected event leaves a circle of loving friends and relatives saddened and lonely. He was a member of the Children's Lyceum at John A. Andrew Hall, and was strongly attached to his teacher and schoolmates. Death for him had no grim terrors, for he had been carefully instructed in the principles of Spiritualism, and he passed away in peace to meet his dear papa, who had gone on before He has since returned to his mother and other friends, and testified his perfect happiness and joy at the change, and blissful reunion with his father. COM.

Passed to spirit-life from Syracuse, N. Y., March 9th, 1873, GEO. W. HYATT, aged 65 years.

The subject of this notice had resided in Auburn, N. Y., nearly 40 years, and was known as an honest, industrious and upright man. Early in his religious life he became a Universalist and identified himself with that persecuted sect in Auburn, and helped in various ways, till they became strong and prosperous. In the early days of Modern Spiritualism he espoused that cause and ever after defended it in works and deeds. The Fox girls and many other mediums and lecturers received hearty welcomes in the hospitable home of BRO. HYATT.

His funeral conducted by Rev. J. H. Harter took place at his late residence in Syracuse, on the 11th ult., after which his earth-remains were brought to Auburn for burial.

H.

Passed to spirit-life from Fitchburgh, Mass., March, 1st, HARRY M., aged 14 months, after a few brief hours struggle with that scourge to children, membranecus croup. Only son of C. A. and L. A. Goodrich.

Precious bud of earth thou wert too tender,
Long to linger on the parent stem,
Go white robed angels pickled thee for their garden
And crowned thee with a royal diadem.

Thy parents mourn the absence of their darling—
They miss the sparkle of his bright blue eyes,
Thy ruby lips, the cooing of thy sweet voice,
That cheered with music hearts now filled with sighs.

But parents hope, for you will see your HARRY—
In that bright spirit home of love and rest
So calmly wait the coming of the boatman—
To row you o'er the river we call death.

Mrs. S. A. Thayer, Chelsea, Mass.

Tuesday, March, 4th, the Spirit of DR. WM. WEYBURN, of Kalamazoo, Mich., went from its earth body to its beautiful spirit-home.

DR. WM. WEYBURN, long known to the Spiritualists of Michigan, as a true and earnest worker in the cause and for humanity, will be sadly missed by a large circle of friends, as well as by the dear wife and children to whom he was so precious. A man of sterling principle, honest and true, he faced boldly all opposition to what he considered the right, and won by his consistent course the respect and admiration even of his opponents. Never faltering in his belief in present communion with the departed, he came down to the "Stream of Death full of confidence and joy," recognizing to the last the loved ones about him, both in the earth and spirit-life. He conversed at intervals with those waiting for him on the other side of the stream, and calmly and peacefully was transformed into a glorified spirit. The echoes of the sweet songs sung by his bedside, by his request, seemed to blend, almost insensibly into the rejoicing chorus of the angels who welcomed him upon the other shore.

I attended his funeral, assisted by the Rev. C. G. Howland, of Kalamazoo, in the Unitarian church of that city, Thursday, March, 6th, and had the satisfaction of describing to a crowded audience, his spiritual presence accompanied by the rejoicing ones who had met him, which was clearly and beautifully made manifest during the services. His dear wife, children and friends, conscious of his presence still with them, mourn, it is true, but not as those who have only faith to comfort them.

N. FRANK WHITE.

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DR. DAKE'S
APPOINTMENTS FOR 1873.

Elgin, Ill., 1st and 2nd; Rockford, Ill., 3rd, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12th; Watertown, Wis., 13th, 14th and 15th; Fond Du Lac, 16th and 17th; Oshkosh, 18th, 19th and 20th; Ripon, 21st and 22nd; Whitewater, 24th and 25th; Waukesha, 26th and 27th; Chicago, Matteson House, 28th, 29th, 30th and 31st of each month during the year. Offices, principal hotels in each city. Chronic complaints incident to both sexes exclusively and successfully treated.

ENCOMIUMS FROM THE PRESS.

The *Western Rural* speaks of Dr. Dake as one of the most successful physicians in the United States.

DR DAKE.—That this scientific physician has no equal in the West, thousands will affirm.—*Journal*, Beloit, Wis.

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Dumont C. Dake, M.D., is having great success in this city. He is active, whole sculed, in fact, one of the 'whitest' gentleman we have ever known.—RELIGIO-PHILOSOPHICAL JOURNAL.

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Healing, Psychometric & Business Medium,
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—:o:—
MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.
Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.
MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.
TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.
☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis,* and postage.
N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one.* If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Jane R. Buckley.

I could wait no longer. I am very tired, and have come all the way from Tarrytown, N. Y. My name is Jane R. Buckley. They called me "Miss Jane." I died on last Sunday. [This communication was given Jan. 16th, 1873] Something draws me here, I know not what it is. How wearisome is life, but how much like the hymn just sung—how many, many mistakes, but we must try over again. I think these [orthodox] hymns might be changed for the better. How beautiful to come into a chamber where so much light is shining. I can not tell how or why I come here, but, oh! I can not grasp this great truth. I am glad that I discovered light at last, but light at last is a subject that one can not exhaust in a moment, and it is not my purpose to speak of this now.

I only come to let you know that there is such a thing as returning, and how great a thing it is for the world to have mediums, through which we can come. The time is coming when it will not be necessary to publish deaths in the spiritual papers. I am glad to come back, and am filled with wonder and amazement.

"Had you heard of this method of spirit return?"

I had heard of this light, but like many others the light was hidden, until something positive came and struck the spark of light within, and now I come back to speak of this positive proof, and say to you that whereas I once was dead, now I am living. Oh! let the evergreens of peace be twined around the heads of those who are working for the spread of truth. May the rays of the sun draw out all the cold, frosty feelings, and may the sweet balms of Gilead heal all the wounds, and erase all the errors.

"You seem to have been resurrected very soon?"

Yes; and I am so happy to come and will inform you that the word *resurrection* will be changed in the great book of life, and instead of being read "I believe in the resurrection *of* the body," it will read the resurrection *from* the body, because the body is like an old garment; we come out *from* it, for has it not been written that there shall be a "new heaven and a new earth?"

Desiring to test the correctness of the above communication, Lessie Goodell Steinmetz, who is with us, wrote to her husband, J. C. Steinmetz, who is at present in Tarrytown, N. Y., to have him ascertain if such a person had lived in that place.

Mrs. S. received the following reply to her inquiry dated Jan. 18th.:

"That is a splendid test. Miss Buckley was the manager of a Young Ladies Seminary here, and died but a few days ago." Neither the medium or Mr. S. have ever been in Tarrytown, N. Y., or knew that such a person was in existence.

Louis Napoleon.

I should like to come here, too, but so many men and women looked upon me as a monster, that it makes me hesitate. The twenty-five thousand and one who have met me, not with uplifted hands, but ever the faces of those whom I had banished would come up before my vision, and behold, my regal splendor vanished in a moment. Paternostors or nothing of that kind could save me, because I find that I have to save myself.

Oh! give me that branch of holly which hangs upon the wall I am thankful that it has been taken down and passed to me by a woman. How much one woman can do for one in an exalted position. She has brought me a sprig of this holly, with its leaves and red berries. Behold it now, stripped of all its beauty and colors. [He strips the leaves from off the sprig and scatters the red berries broadcast in the room]. I fall like the seeds of this holly to the ground. My works like unto the color of these seeds were through seas of blood. I waded through a harvest of remorse, and woman alone, showed me the mercy.

Oh! Victoria of England, noble one, how beautiful indeed is the virtue and love of which thy soul is possessed. Would that I had one fifteenth part of that virtue. All the eulogies that can be strewn upon thee, will never compensate thee for what thou hast done for me.

At another time I will go to the *Banner of Light* circle and give a communication.

Poor Napoleon is buried now, and his memory will fade like the jets of light upon that altar [two lamps with three burners each were lighted in the room] until they become extinguished. Each one of those lights represents Napoleon III.

Please put one out, and the smaller one too. [One of the lamps was then extinguished.] See how easy my light has been extinguished, but the others are yet burning.

Oh! beloved friends, how I will work for you, and let me now throw some of the seeds of truth upon you, to aid the plow-share to cut and turn under with a mighty power. Friends, I would like to throw around and over you the seeds of peace, and only those would I scatter at your doors that will lead you aright.

I see Washington, the Father of his country, with the great Lafayette, and they met me, although I was guided by a spirit of ambition, which makes fools of many. I still carry my spirit of pride with me, as I can not rise at once above all earthly conditions. Oh! that I might receive a crumb of everlasting life, but I must wait and work out my own salvation. I have suffered, and heaven only knows what I will have to suffer yet. I am stripped of my glory, but oh! France, my beloved France, may God bless you! May God forgive Napoleon III who is only a spirit now, who is seeking light, but for that light which alone can dispel the darkness I caused. I thank you for lighting those lamps for me; but I have seen enough and must go, so please extinguish the other light. May we have a lamp to guide us, that knows no extinguishing.

I realized something of this philosophy before coming to this life, but you know that I was an emperor then. I am not one now. I am broken to pieces, and poor France, see how she is shattered!

Reply to M. P. Henderson.

BRO. HENDERSON:—It is said that while a company of scientific men in England were discussing the question of the possibility of crossing the ocean by steam-power—and one man had demonstrated its impossibility—a steam-vessel came in sight from America. The last demonstration prevailed. You testify from clairvoyance of what you seem to be sure are "the eternal life principles of nature." I dislike polygamy in men or women. But I do not consider it my business to control others on such matters.

In reply to your "life principles," I state *two facts*. First. There are countries where the women are polygamic, where many women have more than one or even two husbands, and *no such physical evils as you assert result from it.*

Second. A degree of a variety in conjugal love, in both sexes, has been practiced in some places—in some societies in our country for most thirty years, and not one case of the kind you mention has ever happened. Nowhere else is there so much and so good and wise care for children in their begetting, before and after their birth. The woman referred to in my letter to Judge Holbrook had one daughter and both husbands loved, owned, and claimed it, but without contention. The child had *two protecting fathers.* If in the Christians *millenium* or in A. J. Davis' reign of *perfect harmony*, all men should consider themselves as *fathers* to all children, what would the poor children do? If every man in that happy day should protect even the chastity of every woman as any true lover will, what could the women do? It seems to be impossible for many men to have even a conception of true love and its harmonious action. Brother, the earth does go round the sun, ships do cross the ocean by steam-power, and millions *have lived in the best of health* in violation of *your* clairvoyant idea of "the eternal life principles of nature." Conjugal radicals do not favor "prostitution," or a "promiscuous life." I do not covet the mental or moral plane of the man who, on religious or conjugal matters, judges all men and all "spirits" to be low and undeveloped who differ from *him.* The best and wisest of men do differ on such subjects. I have no idea that wisdom will die with any of us.

If Bro. Henderson will send me his full address, I will mail him *free* my seventy-five cent book on "Free Love." In that he will find some of the "light" which I have gained "by patient investigation." Fraternally,

AUSTIN KENT.

Stockholm, N. Y., 1873.

Lyman C. Howe.

BRO. JONES:—I would like to say a word to the readers of your excellent JOURNAL, regarding Bro. Lyman C Howe and his public labors. Although Brother H. has been in the field fifteen years as a lecturer, he is not very widely known. His labors have been mostly confined to Western New York, where he was constantly employed thirteen years. It is known to most of your readers that he filled an engagement acceptably for one year in Chicago, closing the same the last of January. So well was he liked here, both as a man and a speaker, that Dr. S. J. Avery, Dr. Davis, and J. L. Hunt volunteered to engage him another year, but as he had other immediate objects in view, thought better to decline the generous proposal.

Brother Howe is very modest, and never flourishing a trumpet before the world. I believe he does not half appreciate his own ability to bless by his public ministrations. It is my impression we have no abler speaker in the field. He is one among the few who addresses both intellect and heart. His discourses are grounded in fact, but every thought has a spiritual pointing. His voice is rich, full of compass, tender with pathos, while all his utterances inspire to a noble manhood.

Our brother speaks in Painesville, Ohio, during April; and in Titusville, Pa., during May. He journeys thence to New England, where he expects to labor the ensuing year. His address is Fredonia, N. Y. May the angel world inspire our brother in future as they have in the past, and make his words swift-winged messengers of hope and joy to millions of anxious, waiting souls.

Chicago, March 14, 1873. E. WHIPPLE.

A. E. Giles.

We notice in the ninetieth catalogue of the Medical School of Harvard University (1872-3) the name of Alfred Ellenwood Giles, on whom Brown University long ago conferred the degree of A. B., and Harvard of L. L. B., and who has by unremitted labor as member of the exacting Boston Bar, acquired reputation and fortune. For years he has been a diligent student of Spiritualism in all its phases, Ancient as well as Modern, and proficient in classical literature, no fact or theory relating to this department of investigation has escaped his careful attention and criticism.

Unassuming and retiring to a fault, he unquestionably is one of the most erudite and devoted scholars Spiritualism claims, and of whom it has the right to expect the ripest and richest fruits. "Free Religion" is constantly boasting of its scholars and culture. It has no scholars more deeply read in the psychological evolutions of the past than Mr. Giles, or with clearer thought or more refined criticism. It has none his equal in intuition, finest and most spiritual quality of the mind.

With the great libraries of Boston at his command, and his own extensive collection of rare works, no one is better qualified for the task of sifting the vast mass of phenomena, beliefs and theories, recorded in the literature of the past, and writing a history of the rise and progress of Spiritualism.

Such a work is demanded, and would form the foundation for the history of the modern manifestations. The material is practically inaccessible to the masses, scattered as it is through thousands of volumes of rare works. To perform this task as it should be done, exhaustively and conscientiously, demands unwearied research, careful and painstaking discrimination, ripe scholarship, mature judgment, and intuition to perceive at a glance the relations of widely remote facts, and if such a history were to be written, it could not fall to one more capable.

We shall ever remember with pleasure the days passed with Mr. Giles at his beautiful home at Hyde Park near Boston. He selected a "hill top" where above the din and confinement of the city he might obtain a view of the horizon, and a most magnificent one he possesses. A series of villages lie at his feet, at evening their lamps gleaming like constellations, and far away the sky comes down to the blue hills and reposes in impenetrable mists over their soft outlines. The hours passed together in interchanging thought, examining the quaint ideas of rare old books, or discussing the merits of modern works, form a bright oasis in memory.

Berlin Heights, Ohio. HUDSON TUTTLE.

THE Bishop of London recently received a peculiar visit. A deputation from the Workingmen's Lord's Day Rest Association waited upon him, and called his attention to the Sunday use of public vehicles by professing Christians, and begged him to bring the matter under the notice of the societies which were in the habit of sending out agents to preach in the different churches. Then the deputation came to close quarters with the right reverend prelate. They asked him to preach a sermon on the subject in St. Paul's, and, if he should do so, to sleep at the Charter House on the preceding night, and thus, by walking to the Cathedral in the morning, set a good example.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

WOODBURN, OREGON.—E. C. Cooley writes. I don't think I could be satisfied without the JOURNAL, for the news in it is food to my soul. We love the paper; yes, we love the doctrine it advocates.

HAMMONTON, N. J.—David Mills writes.—I like the JOURNAL very much, and hope it may long shine as one of the stars of the West, in the Spiritual firmament. I like your "Obituary of Mother Eve"—very amusing, and cuts Old Theology very keenly.

NASHVILLE, TENN.—H. Kemper writes.—Spiritualism is steadily on the gain in our midst. Two years ago it would have been difficult to have found more than twelve Spiritualists here. We are expecting a lively discussion here in May between Dr. Harris, of Atlanta, Ga., and Moses Hull.

CLEAR LAKE, IOWA.—M. P. Rosecrans writes. You may consider me as a life-long subscriber or as long as you publish as good a paper as you do now. I believe you furnish the best paper in the world, one in which the truth is more fully disseminated than in any other.

AU SABLE, MICH.—Mrs. C. C. Field writes.—I at last acknowledging my indebtedness for the JOURNAL that greets me each week with its smiling face and inspiring words of cheer. I would starve for spiritual food without it or some other paper equally as good.

DAYTON, KAN.—R. McDowell writes.—I am sixty-five years old; have had poor health for six years, and expect soon to pass to the Summerland. I frequently see some of my spirit friends that I have known before they left and they look perfectly natural. I see spirit lights almost every night.

FRANKLIN, CONN.—J. L. Clark writes.—Here, in the country towns of Connecticut, where Orthodoxy and superstition have such a stronghold, the arrival of your liberal paper is as welcome to me as the first ray of sunshine after a storm. But thanks to the "powers that be," the car of progress has started here in Puritan New England, and the Orthodox God can't stop it, and the God of truth and love won't. Now, Bro. Jones, just as long as you publish such a plain, practical, common sense paper as the JOURNAL now is, just so long you can count me as one of your supporters. I shall take the LITTLE BOUQUET when published.

VICKSBURG, MICH.—J. M. Williams writes.—I am a boy subscriber (to the JOURNAL) only fifteen years of age, and as my father now is thoroughly converted to Spiritualism, you will please discontinue my paper. You can with safety consider my father (W. Williams) a life subscriber to the JOURNAL, and judging from his devotion to it, he now holds its teachings in higher esteem, than his once idolized Bible. I am living at home and have access to his paper. When I can no longer have this privilege, I will then renew my subscription, for I must read the JOURNAL.

It shall be as you order, young brother. Your subscription has done its work well.—[ED. JOURNAL.

BUTTEVILLE, OREGON.—L. B. G——writes. Please give me a place in your columns to relate a few facts of spirit phenomena that occurred at Mr. F. W. Geers through the mediumship of Miss Violet Geer. She was required to answer three questions in a sealed envelope. She went into a trance, took up the envelope, looked at it, laid it down, and wrote the questions and answers as follows: First. What is the name of the town on the opposite side of the river?—Butteville. Second. What is the name of the Postmaster?—B. Cone. Third. What is the name of the school-teacher?—C. Geer." She was blindfolded all this time, Mr. Upton the control. This medium is honest beyond all doubts of all her acquaintances. Even her most bitter opponents of Spiritualism have had numerous tests given them by her that none could doubt. There are other mediums here who are doing all the good they can in this great cause.

BARNESVILLE, O.—C. H. Toler writes.—I have just passed through a neighborhood in Belmont Co., O., where everybody is in a buzz over a religious fight, which took place in the Protestant Methodist Church, at Belmont Ridge, last Saturday night after preaching was over. The members of this church have for sometime been quarreling about personal and church matters, and on the night above mentioned after services, the wrangle was renewed. Mr. Zachariah Collins, the class-leader was thrown into a state of religious vengeance, and grabbing the iron poker, struck Mr. A. Clark on the head, knocking him down and beating him almost to death. Many others joined in, among them Collins' son, who inflicted a dangerous gash on Mr. Clark's arm. They had commenced a protracted meeting, but the preacher left during the fight, and did not return to fill his other appointments. This congregation has been in the habit of singing—

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

EAST SPRING HILL, PENN.—J. Bates writes. Please state in your "Correspondent Column" the address of some true clairvoyant that can discover hidden treasures, etc.

REPLY.—That spirits have often revealed the whereabouts of stolen and lost property, is well authenticated; and it is equally true that *many have grown wiser* by following directions given through mediums in regard to buried treasures and minerals,—not always, however, in the manner expected! The *Philosophy of Life* is doubtless potent in revealing hidden treasures—it opens the understanding—makes men wiser! It prompts mankind to become familiar with the arts and sciences; these and other branches of knowledge open the pages in the great Book of Nature in which are recorded the whereabouts of such hidden treasures as men are seeking for; such is the mission of Spiritualism—to make us all wiser and better. Who would not be a *Spiritualist* in the true sense of the word?

ST. PAUL, MINN.—M. S. C. Flower writes.—In the JOURNAL of the 15th ult., I notice reference is made to one Keeler as being a trickster of the VonVleck school. Such is the fact. Said Keeler was associated with that notorious villain (Von Vleck) the past Summer in his great expose of Spiritualism in this city. By appointment, in company with a few Spiritualists, we met the above named Keeler at the residence of a prominent Spiritualist, and proved him a trickster of the shabbiest kind. And now, Bro. Jones, is it not about time Spiritualists were demanding of the world, at least of that portion who depend upon the patronage of the public for the wealth they are accumulating, common courtesy. Spiritualists should show a proper resentment toward such publications as are unscrupulous in their hbelous reports of Spiritualists and Spiritualism (as in the case of the Chicago *Times* on Bastian's seance as per report in the RELIGIO-PHILOSOPHICAL JOURNAL) by uniting by millions from one end of the country to the other, and utterly ignoring and refusing to support such journals. It is well known there are several millions of Spiritualists in the United States, and we can only make ourselves felt by the adoption of the above course. The lady who so promptly met the blowhard of the times, deserves the thanks of all Spiritualists.

WESTFIELD, N. Y.—J. Tinney writes.—In quoting from the Chicago *Times* the theory of Herr Spiller as something new, you overlooked the fact that we have for years through the columns of the JOURNAL contended that all worlds and systems of worlds derive their existence and sustenance from the ocean of elementary forces in which they float. Our theory is based upon the reciprocal relation of these forces. In these the sexes have their origin and are transmitted through worlds to their outgrowths, the source from whence all existence is derived, and it matters little whether termed ether or elementary forces, except as forces represent a plural condition or opposites. It is nearly twenty years since the idea was first presented to us, and from that time to this we have been unwavering and alone in our advocacy of it, and now if the idea has been caught by some one who is better qualified to elucidate it than we are, we can but rejoice as we are well aware of our deficiency in that respect. Whatever of credit or obloquy may be attached to the discovery, we claim the one and accept the other as being the first through whom the idea was presented to this side of our plane, and in this we think you will sustain us whatever may be your opinion in regard to its merits. We consider the idea of the supremacy of part over the rest a relic of the same superstition that made the world as flat as a pancake; the sun, moon and stars its tributaries, and imprisoned Galileo for asserting to the contrary.

SALT LAKE CITY, UTAH.—L. T. W. Congar writes.—We are about to organize a Children's Progressive Lyceum here, and are desirous of selecting books as free as possible from any isms, leaving the minds of the children untrammeled. Many of the apostate Mormons are Spiritualists, and do not wish their children to imbibe religious dogmas which are taught at Orthodox schools. One gentleman generously offers to give one hundred dollars toward a library, if four hundred dollars more can be raised. We have no doubt it can be. We expect to have a fine school here by the first of May. We are making preparations to properly observe the anniversary of Spiritualism on the 31st of March, with speeches, music, and a ball in the evening, a portion of the profits to be given to the library funds. So the good work goes on here as elsewhere, and "the saints" are beginning to work out their own salvation, instead of trusting it to priests and bishops. There is considerable excitement here about Congressional matters. The Mormons are sullen and determined to obey the old Bible, which, to them, is a higher law than that of the United States, while their opposer are of two classes, the conservatives who believe in working slowly, but surely, opposing them only so far as their religion interferes with the strict enforcing of the laws; while another class, the radicals, or fire-eaters, a set of political "rings" would like the power to annihilate all who ever "knelt to the image of Baal," no matter how repentant now. They are the class who would, had they the power, put "God into the Constitution" and inaugurate the rack and thumb-screw.

SIOUX CITY, IOWA.—A. Forrest writes.—I see by the little "tag" on my last JOURNAL, that I have been reading another man's paper since the 22nd ult.; so you will readily understand the significance of the enclosed paper of the value of three dollars. While in the line of this little business, I must say that we have come to regard the JOURNAL as an actual necessity, without which there would be another "aching void" in our household that could not be filled. Admiring the JOURNAL, as I do, for its out-spoken radical ism and independence, when combating popular falsehoods, I felt not a little anxiety when I read a letter, some time ago, from some "small-fisted" cashier of some bank, charging its editors with pandering too much to popular sentiments. Now, Bro. Jones, I would like to know if you do really publish two JOURNALS; one, a copy of which you send to such as me, radically independent, speaking unpopular truths all the time, and another, which you send to "Christian Spiritualists," which "panders to popular sentiments, and speaks all manner of popular lies? Judge! I don't believe one word of it. That twelve-shilling cashier must have mistaken the "*Christian at Work*" or the *Day's Doings*" for our JOURNAL; and yet I can't see how anybody but a lunatic could possibly make such a blunder. Do you understand it? I like the bold, iconoclastic spirit of the JOURNAL, and when in iconoclastic moods myself, it is "meat and drink" to me. But that is not all; for with its reading there comes over us—me and mine—a spell in which sunshine comes to our souls across the dark chasm of skepticism and uncertainty; a spell in which we seem to hear the patter of little feet upon the floor again, as in those days long gone, though now as yesterday, when an expectant little face looked up to us to catch glimpses of that yearning love we bore our little one; a spell in which "that which was lost is found." Yes, it is for influences such as these, coming with the weekly visits of the JOURNAL, that makes it a welcome harbinger in our "infidel" home. If I could recall to mind the day on which I first read the JOURNAL, I would enter it in our domestic calendar as a day the anniversary of which should be kept with joy and thankfulness as we would the natal days of those we love.

RAVENNA, O.—K. Grave writes.—It was once a proverb, "Methodism and Dog-fennel are going to take the world;" and I will not here undertake to decide which of the two evils would result in the greatest calamity; but now it is Spiritualism and Dog-fennel, or rather, Spirilualism without Dog-fennel. That the former will ultimately triumph, no person conversant with its history and acquainted with its principles and power can cherish a doubt; and the evidence of its rapid progress now daily manifested in various parts of this and other countries, forces upon us the conclusion that the era of its triumph is not many years in the future. Many of the secular and religious press are disclosing their apprehension of this fact. The proof of this statement I may present hereafter, acquired in my recent travels. The last report of my missionary labors in this State was dated at Chillicothe. I am now at Ravenna, county seat of Portage, which will be my headquarters for two or three weeks; and I could easily find labor enough here to keep me at this place for three or six months, for I now find myself in one of the widest fields of labor I was ever in. I have calls enough already to occupy my time for many months, and more are daily coming in, and besides I am importuned to return to several points where I have lectured. At Mooreville, Ross county, where I lectured twice, the friends falling by the most earnest entreaties to induce me to remain with them longer, have made up a fund by subscription to get me back again; and so of Monterey, Clermont county and other places, hence I begin to conclude I shall never get through without help. If, therefore, Bro. Jones, you know of any idle lecturers, send them along. Bro. Gatwood, one of your subscribers, and one of our most efficient laborers, guarantees me an audience of from one or two thousand people, if I will return and lecture a few times more in Chillicothe. Surely this is an evidence that "the great awakening" is near at hand. That there is a rapidly increasing desire to know more about the beautiful spiritual philosophy and its proofs of immortality is evinced by crowded houses and eager listeners. At the close of a lecture at Alliance, Stark county, of nearly two hours' in length, in which much interest was evinced by as an intelligent looking audience as I ever addressed, a Mr. U. R. Horner came forward and remarked, "Bro. Graves, I could have listened to you all night." I cite this incident as an evidence of the deep interest everywhere manifested in this portion of the spiritual vineyard, to hear our glorious gospel of good news. And here let me express my thanks to the angel-world for lifting me to a higher plane of development than I ever enjoyed before, so that my lectures being superior to any of my performances in the past, are generally crowned with the most triumphant success. The JOURNAL has a wide circulation here, and is spoken of in terms of the highest commendation. I have, perhaps, stated above that I owe the improvement of my mental condition to the good spirits who prescibed for me through the mediumship of that most excellent lady, seer and test medium, Mrs. Staley, recently of Columbus. While at New Philadelphia, I enjoyed the hospitality of the able editor of the Ohio *Democrat*, who entertained me with pleasure, and was the most active agent in procuring a hall and getting up a meeting for me. We established a social acquaintance which will long be remembered by both parties. His paper occasionally says a good word for Spiritualism and permits no unfair or untruthful statement of it to enter its columns. Mr. Mathews is a Spiritualist of the true stamp. Here I wish to advertise a new speaker. Those who are in want of an earnest and interesting speaker on liberal terms, should apply to S. A. Thomas, of Pennville, Jay county Indiana. He attended our annual meeting at Richmond and added much to the interest of the same by his earnest manner of speaking. I observe he refers to your humble writer as being one of the speakers on the occasion, but modesty omits to state that he himself was one of the most active and interesting speakers. He should be kept at work.

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Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

A Statement of the Case.

[CONTINUED FROM LAST WEEK]

MR. E. V. WILSON, DEAR BROTHER:—Yours of the 18th inst., came to hand in due time, and I have with as little delay as possible obtained a transcript of the terms of your and Rev. Barnhart's discussion, which I enclose to you. Mr. Barnhart, wishes to ask you if you will allow him to introduce in the discussion the writings of certain authors (and named A. J. Davis, Judge Edmonds, Home, and one or two others, who, I do not recollect) for the purpose of showing what the teachings of Modern Spiritualism are. He says he does not wish to leave it altogether to you to explain the teachings of Spiritualism, he fears you will interpret the teachings of Spiritualism so they will harmonize with the Bible, and then he says, "To use a vulgar expression, I shall be flat on my back." Poor fellow, is he not to be pitied. However, I told him I would write you in regard to the matter and I think he will write to you himself. He did not mention it to me until after he had signed the terms of agreement. I remain as ever

Thine for the cause of Truth.
B. E. LITCHFIELD.

Ellicottville, Sept. 29th, 1872.

We again submitted the whole matter to the consideration of our spiritual guides saying, Will the discussion come off? Their answer as before, No! he will play false. On the 9th of Oct., 1872, we wrote our umpire as follows: "Brother Litchfield, we shall be frank and lay down a broad platform, and Mr. B may introduce any of our standard writers on the teachings of Spiritualism. We shall reject posthumous writings and garbled extracts, as used by Grant, McDonald and others.

On the 11th of Dec., 1872, we received the following letter:

Ellicottville, Dec. 5th, 1872.

MR E. V. WILSON, DEAR BROTHER:—I have just learned to day through Mr. Barnhart's umpire (Mr. Niles) that Mr. Barnhart declines to meet his engagement to hold that discussion with you. The reason assigned is, they think it will do no good, and *fear* it may be the causes of hard feelings. Miserable excuse, I think, if excuse it can be called; but I suppose we shall have to abide his decision, but I think he shows the coward after blowing as much as he has

Thine Fraternally,
B. E. LITCHFIELD.

Again we leaned on our staff, and our guides came, and in a calm sweet voice said to us, "Brother, you see our views are right. We knew from the beginning of this matter what the results would be. It is no part of any creed or religion outside of our spiritual Christ, to discuss their creeds. Every minister is a slave to his church, their bread and butter being dependent on their obedience to their master. They dare not do the right in the face of their God's or church's command to do the wrong. You will now write to your umpire a sharp incisive letter; demand of Mr. B. his reasons in writing, and when you receive his reply publish the whole matter to the world" Hence the following letter:

Eau Clair, Wis., Dec. 28th, 1872.

B. E. LITCHFIELD, ESQ., DEAR SIR:—Your letter of the 5th inst. reached me on the 11th; contents noted. I frankly confess my surprise and express great disappointment at the result. The reason I have not written you sooner is this: I had to re-arrange my January appointments, hence that, with my speaking every night, riding night and day, and the great amount of writing I had to do, I have not had time to take up your letter until now, and you will please observe that,

1st. I want you to call on Mr. Barnhart and ask him to give in writing, his reasons for declining this discussion?

2d. If he considers his written obligation of any value?

3d. Say to him that I shall give his written contract to the world over his signature, and notify the world of his unmanly and cowardly course in this matter.

4th. I am advised by able counsel to hold him on contract, for breach of contract. I withhold this course until I hear from you. As my umpire, you will call on Mr. Niles (his umpire), and demand in writing the reason why Mr. Barnhart declines this discussion. You will accomplish this as soon as possible, and write to me, so that I can have your letter on the 4th or 6th of January, 1873. Keep this letter and return it to me with the answer of Barnhart to these questions.

I am truly yours, E. V. WILSON.

To this letter we received the following answer:

Ellicottville, January 1st, 1873.

DEAR BROTHER WILSON:—A happy New Year to you. Your favor of December 28th was received by me to-day. I immediately made the demand upon Mr. Niles; also presented your letter to Mr. Barnhart, which he read. But I failed to obtain from either of them a written answer to your questions. I met Mr. Niles and Mr. Barnhart together. Mr. Niles said that Mr. Barnhart could write what he saw fit. Barnhart said he would write an answer to your questions to-day, and mail the same to you; thus he declined giving a written answer to me. I doubt, very much, his answering you, but perhaps he may. He said in regard to your publishing the contract, he cared nothing for that; had as soon you would do so as not.

In regard to your first question, his answer to me was that his church members were not in favor of the discussion. Mr. Niles had declined to act as his umpire, and in case there should be any trouble or hard feeling grow out of the discussion, he should be obliged to stay here and stand the brunt of it during the year.

In regard to your second question, he said there had been no value paid by either party; hence the contract was not legally binding, and your talk of suing him was all bosh. I thus give you his verbal reply to your letter as near as I can. It is the best I can do in the matter to-day. I shall be anxious to know whether Barnhart writes you or not, but shall not know by what he may say.

Thine, B. E. LITCHFIELD.

On the 5th of January, 1873, we received the following letter:

Ellicottville, January 1st, 1873.

MR. E. V. WILSON, SIR:—To-day Mr. Litchfield called at my house and showed me a letter from you, relative to the matter of debate. The spirit of your letter does not merit even a moment's consideration. Nevertheless, at the request of Mr. Litchfield, I will say:

1st. It was understood by Mr. Niles, Mr. Litchfield and myself, that I accepted your challenge, on condition that Mr. Niles would act as my umpire. He consented so to act, but subsequently decided to have nothing to do with the affair. The condition failing, I considered myself released from all moral obligations to proceed.

2d. I am in the employ of the church, and she says, officially, "You had better withdraw from your engagement;" and I do not feel at liberty to set at naught her council.

3d. I have no fear, no timidity in the matter of meeting you publicly in debate.

4th. As regards your threat to publish to the world what I have written, etc., I only have to say, that years ago I lost all fear of the world, and never expect to find it again.

5th. With all due deference to the wisdom of your learned counsel and yourself, I am ready to meet all legal obligations resulting from broken contracts, etc.

P. D. BARNHART.

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL, when you have read this carefully, you will see at once that these ministers of Christ have no moral obligation for which they hold themselves responsible, when conflicting with the order or command of their church, whether written or verbal.

In Rome, the priest hears the confession of him who violates his contract on the order of the church, and forgives him.

In the Protestant churches, Jesus Christ is supposed to hear the confession, and forgives the offender.

In the Rev. Barnhart's letter of the 1st of January, 1873, we find such a medley of bravado, effrontery, assumption, cowardice, turpitude and flat contradictions, that really the Rev. (?) Barnhart appears to be a barn-ass. "It was understood among us, Mr. N., Mr. L. and myself," etc., virtually, that I could make a contract with my brother man, and annul it at will, and he, the principal, my opponent, not to be aware of this fact.

Mr. Barnhart, your unconditional acceptance of the resolution, your letter, dated July 10th, 1872, gives your statement the lie. Please read it: "I accept a discussion proposed by Mr. E V. Wilson, through Mr. B. E. Litchfield, and will comply strictly with the rules of debate as suggested by Mr. Wilson," "Understood among us," that I could back down if I wished. Bosh, Barnhart; Litchfield never made any such contract!

On the 28th of September, 1872, you returned me a written transcript, signed and approved by yourself, drafting the resolution, and pledging yourself to meet me. Contradiction number two!

Again you say, "My second, Mr. Niles, refusing to have any thing to do with the affair; thus the condition failing, I considered myself released from all moral obligations."

This may do for you—not me! Christ is a pack-horse, on whose shoulders you can throw your short-comings. We can not. Suppose we had backed out, and had Litchfield, like Niles, become satisfied of his principal's incompetency to meet the issue, and "retired from the affair," would that have released us? By no means; and had we so considered it, you, the Rev. P. D. Barnhart, would have proclaimed us coward, recreant, weak-kneed Spiritualist, the boaster and bragger, who, when pitted against the faithful of Christ, retired from the contest. How exceedingly innocent you are! Barnhart, you know better, and now look at yourself—a minister of righteousness (?) forgetting his vow, going behind his contract, backing down from his word. The boastful braggart, minister of God, convicted by his own conscience, of incompetency, tergiversation and terpitude. You have wronged us—taken our time, costing us money—under false pretences, thus placing yourself on a level with those baseless souls who never keep their word.

Again, you write: "I am in the employ of the church, and she says, officially, 'you had better withdraw your engagement,' and I do not feel at liberty to set at naught her councils" (Contradiction No. 3), and says beyond all peradventure, that the former statements are false. Your church considering you incompetent to meet us orders you to retire. You look about you; in your desire to hide your chains, cover up your slavery to, and shield your church, for an excuse—first casting the blame on your umpire, Mr. Niles; then on our umpire, Mr. Litchfield; then on yourself; then on your church, which, no doubt, is the true cause, connected with your want of capacity to meet the issue. Every reader of the JOURNAL will see at once your cowardice, as well as your contradictions. You thought to be sharp and smart. You are not equal to the task. You can make tracks. You can not hide them.

Again, readears, hear this brave Barnhart: "I have no fear; no timidity in the matter of meeting you publicly in debate." (Contradiction No. 4) Did you meet us in debate? Not a bit of it! Why? Because you are a cowardly braggart, a slave to your church, and dare not disobey the power that furnishes you your bread and butter. Rather than be such a coward-slave, we would sell whiskey by the drink in a groggery, and before we could do that, we would die.

Again, "I only have to say that years ago, I lost all fear of the world, and never expect to find it again." (Contradiction No. 5) That is decidedly laughable; yet you dare not go contrary to the opinion of a part of it—your church; or, is your church no part of this American world? and if not, your vote for Grant is illegal, and your effort to amend the Constitution so as to have your God and his Christ recognized therein, decidedly unconstitutional. What a consummate ass you are, Barnhart, declaring that you have lost all fear of the world, and then violate your word, your written contract, your honor (?) for fear the world will not approve your ability to debate with us.

And finally, "I am ready to meet all legal obligations, resulting from broken contracts." (Contradiction No. 6) You have not dared to meet your written contract, accepted and signed by yourself. You are incompetent to do it. We hold that you are worthless, and if prosecuted, unable to pay costs, let alone damages. And now, Barnhart, we place you on a level with Rev. Professor Craft, Stearns and others, who have misrepresented us as well as our cause, behind the coward's fort—the pulpit, and when cornered, you back squarely out, seeking forgiveness in the blood of Jesus, for your shortcomings.

We are done with you now; you can not debate with us if you would. You have broken your word, violated your written obligations, and every honest person who stands above the fear of creeds will condemn your course.

E. V. Wilson's Appointments for April, 1873.

We will speak in Memphis, Tenn., on Sunday morning and evening, and Monday evening, March, 30th and 31st, and April, 6th, 7th, 12th and 13th, and possibly the 20th and 21st.

We will speak in Nashville, Tenn., April, 1st, 2nd, 3rd and 4th, Tuesday, Wednesday, Thursday and Friday evenings—four lectures.

On Tuesday, Wednesday, Thursday and Friday evening, April, 8th, 9th, 10th and 11th, we shall lecture in Okalona, Mississippi—four lectures.

We call upon the friends of our cause in Northern Illinois, for offers for hall and accomodations for our Annual Meeting of the Northern Illinois Association of Spiritualists. We would prefer Aurora, 1st; Sterling, 2nd; Elgin, 3rd. Will Spiritualists in these places correspond with Dr. Kayner, of St Charles, Ill., or C. V. W. Howard, Esq, of Wheaton, Ill., or E. V. Wilson, Lombard, Ill.

Our meeting should come off in May next—say 9th, 10th and 11th, 1873.

We call the attention of our friends to this Annual Meeting. Let it be a grand affair.

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GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March*, 21, 1872:—PROF. PAYTON SPENCE:

Dear Sir—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough**. The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off anyway.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart**, and it would beat a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other, I became **Blind**, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before: **It eased all her pain, and she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,
A. H. KNIGHT.

Dr. Allopathy.—*I throw Physic to the dogs. Those Positive and Negative Powders have killed the business. Away go these old-fashioned drugs and medicines into the street. I am convinced. From this day forth, I shall use the Positive and Negative Powders myself.*

Matilda.—*Anna, what makes you look so plump and nice?*

Anna.—*You nasty, skinny thing! go and take Spence's Positive Powders, as I did, and you will soon look just as plump and nice.*

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DR. M. E. JENKS, formerly of *North Adams*, now of *Amesbury, Mass.*

I have cured the following cases, and many others too numerous to mention, with your Positive and Negative Powders. A young lady of **St. Vitus' Dance,** of near 6 years standing. A lady of **General Prostration** of the nervous system. A lady of **Chronic Diphtheria.** A boy of **Scarlet Fever.** A woman of **Cholera Morbus.** A woman who had the **Fever and Ague** all Spring and Summer. A man of **Delirium Tremens.** A woman of **Spasms** of the stomach for six years.

DR. J. M. DAVIS, *Winona, Minn.*

Your Positive and Negative Powders are truly an **invaluable medicine,** and one of the **greatest blessings to humanity.** Within the last year I have had five patients who would have gone to their long home if I had not given your Powders.

DR. T. BOND, *Pennfield, Pa.*

Enclosed I send you $15.00 for more of your Positive and Negative Powders. They are the **best medicine I ever used in all cases of Female Weakness, Threatened Abortion,** and **Child-birth,** and there is no family but what ought to have them.

DR. J. C. HOWES, *Volney, Iowa.*

I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for **Accouchement** (Child-birth). I have had one very severe case of **Threatened Abortion** (Miscarriage), which three Positive Powders arrested; also two cases of **Chills and Fever,** which were cured by the Powders.

DR. J. CRANE, *Attica, Ind.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. F. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague and Chills** I consider them **unequaled.**

J. P. WAY, M. D., *Bement, Ill.*

Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live Without them,** as nothing else has ever benefited them.

C. D. R. KIRK, M. D., *Fern Springs, Miss.*

They are peculiary adapted to the **female constitution.**

DR. L. HAKES, *Cicero, N. Y.*

LOSS OF FLESH:
—:o:—
How To Regain It.

The above engraving illustrates the difference, in beauty and attractiveness, between a lean, emaciated person, and a person whose form is round, plump, and well developed. We instinctively shrink from a man or a woman, but more especially from a woman, who is lean, emaciated, bony, skinny, hungry looking. Of course, there are many degrees of emaciation. But any degree of emaciation or loss of flesh which lessens the elasticity and roundness of the form, and diminishes the mellowness of the cheek, just to that extent detracts from the beauty and attractiveness of the person. It behooves every one, therefore, and particularly every female who is losing flesh, or has lost flesh, if they have any concern for the impression which they make upon others, to resort to all known means to restore their lost beauty of form and face. It is equally important to remember that loss of flesh, or emaciation, is generally an accompaniment and an indication of failing health from some obvious, or from some secret, lurking disease which, unless cured in time, may end in death. **Three or four Positive Powders a day continued for a few weeks, will, in ninety-nine cases in a hundred, restore the lost flesh and fill out the emaciated form.** This the Powders do by a natural process, namely, by putting every organ of the body into healthy action, especially the Stomach, the Liver and the Lungs which are always at fault in all cases of emaciation. **Hundreds of patients** have assured me that by the use of the Positive Powders they have gained **10, 20, 30** and **40** pounds of flesh; and in one case, a **lady weighing 90 pounds in a few weeks weighed 145 pounds.**

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

—:x:—

AGENTS WANTED Everywhere.

MAILED POSTPAID AT THESE PRICES	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 " & 22 Pos.	1.00
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—:x:—

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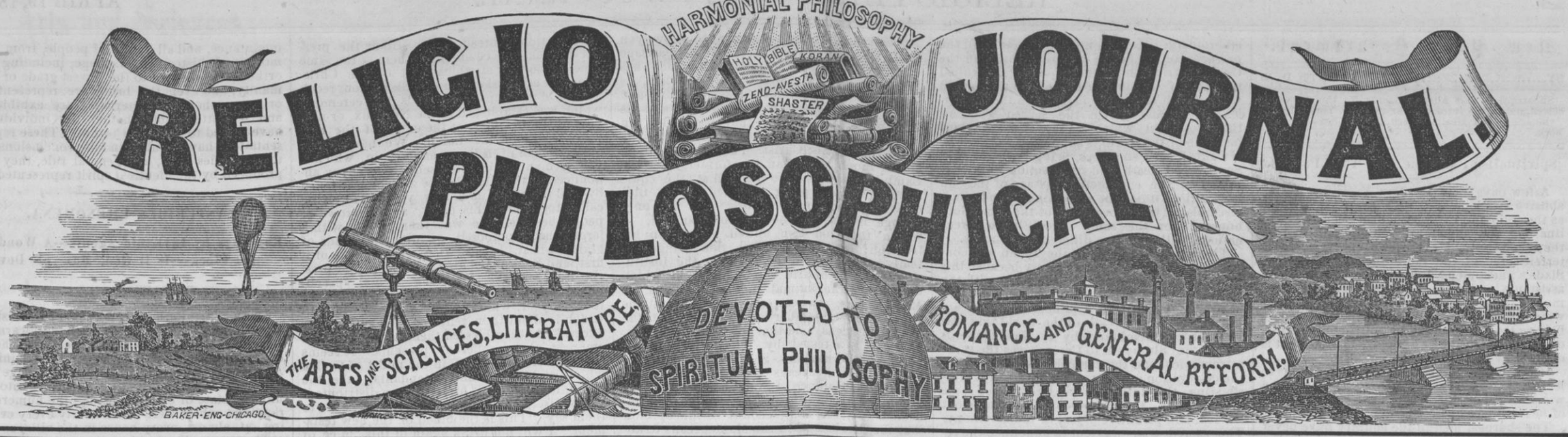

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

FROM SHORE TO SHORE.

[The following poem was improvised by Mrs. E. M. Oderkirk, immediately after hearing a discourse on "The Relation between the two Worlds and the Condition of the Soul after the change called Death. Our readers will be very likely to recognize its author by the characteristic tone of expression.]

From our home beyond the river,
From the great and glorious Giver,
Friends, we come, and bring you greeting,
From the bright celestial shore.
Oft you feel the spirit yearning
For the absent ones returning,
And your soul cries out in anguish,
Will they come to me no more?

Did the life we prized so dearly
Of the friends we loved sincerely,
Cease to *be* when God released it
From its earthly prison door?
When we search the Book of Nature
Do we read that our Creator
Has consigned them to oblivion?
Shall we see them never more?

Do we drain the cup of pleasure?
Do we gain our life's full measure
Of the happiness, and knowledge,
That is needed on this shore?
Will our life's best true endeavor
Unto us be lost forever?
Will our hopes have no fruition
In the great forevermore?

Friends, we would not have you sorrow
O'er this life's great future morrow,
That Nature hath provided,
And for her children holds in store.
We are here to-day, O, mortals,
Standing near to your souls' portals,
To tell you of its glory,
If you will open wide the door.

Once my life was all mistaken,
All my hopes in human shaken,
And I read in all the future
But the one word, nevermore.
Nevermore shall I inherit
In the future, soul or spirit,
But eternal death will hold me
In his grasp forevermore.

Life to me was dark and dreary;
And my soul grew faint and weary
As I failed to read life's lessons
In the sins that all deplore;
And my brain grew wild while thinking
In the sea of doubt, and sinking
'Neath life's restless surging billows,
Passed I to the other shore.

Did I know when I awakened,
All how falsely and mistaken
Were the bonds of doubt that bound me
On the dark Plutonian shore?
Truly, friends, you judge not wisely
If you think not that precisely
As the soul floats out from earth-life
Nature finds it as before.

Long I wandered sad and lonely,
Seeking rest, and finding only
Hell, and weariness in searching
For the life which then I bore.
For a proof from the Eternal,
Of the life that is supernal,
My blind soul cried out in anguish,
Give, O, give, I implore.

Then my prayer found quick returning,
A sainted one had felt its yearning,
And she gave my thirsting spirit,
Truth it never drank before.
Then my soul went up adoring,
And I saw the great restoring
Of the lessons learned in earth-life,
To the soul forevermore.

Nothing lost, O mortals, never:
Every truth is thine forever,
All the gems of knowledge gained here,
Are the stepping stones to more.
Every hour of sadness caused you,
Every ray of gladness lost you,
Every tear will live to bless you
When upon the other shore.

Think not friends the soul's refining
Comes when Nature is resigning
Mortal form to dust and ashes,
'Tis the same as e'er before.
But by gradual unfolding,
Through a life that is ennobling,
Must the soul throw off its grossness
Through the endless evermore.

O, ye weary doubting mortals,
Open wide your souls' deep portals
To the friends that come to greet you,
Friends you loved in days of yore.
By that love they've spanned the chasm,
And builded o'er the dark abysm
A bridge supernal that shall bind
Two worlds in one, from shore to shore.

ARTICLES FILED FOR PUBLICATION.

A Strange Story of a Haunted Spring.
Thrilling Incident in my Experience, by J. D. Robbins.
Religion of Jesus, by O S. Poston.
The Denver Ghost, or Miss Riseley's Interview with the Spirit of a murdered miner.
A Restless Spirit announcing its own Demise and pointing out the Locality where his Earthly Body Lies.
Spiritualism in a New Form.
Haunted House in Syracuse, N. Y.
A Genuine Haunted House in Kentucky.
A Ghost with its Throat Cut.
Spiritualism Examined, an account of a visit to Mrs. Juliette T. Burton, by Mark M. Pomeroy. Several messages of great interest in the article from Tom Paine, Stonewall Jackson, Thomas Jefferson and Theodore Parker.
Social Freedom, by Warren Harris.
Interesting Articles on the Bible, by D. W. Hull.
Pinches of Snuff, by Asa Forrest.
Religious Culture, a Lecture by Mrs. Maria M. King.
After Death comes the Judgement, by H. Straub.
Du Chaillu and Darwin, by John Syphers.
Is Christianity a Success, by H. Ames.
Memoirs of Jesus, by Thomas Didymus.
The Foolishness of Preaching, by T. J. Moore, M.D.
Ministerial Kleptomania. by Asa Forrest.
Bible Comments, by O. W. Barnard.
Bible Criticism, by J. L. Potter.
Central Ideas, by John Syphers.
A. Vision of the Spirit Land, by W. J. Vescelius.
Mosaic Conception of Human Life, by M. B. Craven.
Rosicrucian Musings by F. B. Dowd.
Two Religions, The True, and The False, by A. Gaylord Spalding.
Bible Reforms go backward on themselves, while Spiritual Reformations reach toward the condition of the Higher World, by A. S. Loveland, 20 years a Universalist minister.
Materialization of Spirits, How do they pass through Walls, eat food, etc., by H. C. Pierce.
Protect Mediums and Investigators, by J. K. Bailey.
Many other interesting articles on file for publication.

MODERN WITCHCRAFT, OR OBSESSION.

Wonderful Manifestations---Ministers and Doctors Baffled.

BY T. B. TAYLOR, M D.

DEAR BROTHER JONES:—Well is it for two little girls and their mother, living near to the city of Atchison, that the days for hanging and burning witches (?) are past. The parties alluded to are Germans, residing about two miles from Atchison, in this State. An account of the wonderful case may not be uninteresting, or uninstructive to your readers. It is the most marked case of witchcraft, or more properly speaking, of spirit control—obession, probably. The subjects of this strange control are two children, one nine and the other fourteen years old.

Dr. P. B. Jones, my former partner in the practice of medicine, was called, professionally, to see the children, and from notes made by him at the time, and subsequently handed to me, I gather the following facts which have since been corroborated by other parties. The Doctor obtained his facts from the father and mother of the children, sustained by others, and wishes them presented just as he got them, and have them go to the world for just what they are worth.

The family are Catholics and have lived in these regions for the last fourteen years. They are poor, untutored, and in the highest degree superstitious, which might be expected, and believe their children to be either diseased or "bewitched."

The people around, for miles, have flocked to the house to witness the wonderful feats of these two children. About all the M. D.'s of city and country have been called, in turn, to treat those children for some terrible disease, and the poor little girls have been submitted to terrible tortures by the doctors, of which mention will be made by and by. They, the wise (?) M. D.'s, have every one of them failed to give any thing like a reasonable solution of the case, or even approximately to diagnose the disease.

The father says that about three years ago his oldest daughter had what was supposed to be fever and ague, with the fever left out. She would shake for about three hours every day, or every second or third day, just as any one would with an ague chill, but no fever ever followed the chill.

The physician was called and said, "She has fever and ague," and treated her accordingly, but she got no better. After a lapse of weeks, all of a sudden, the chills stopped, and she became lame in one shoulder and arm. Then the doctor said, "She has rheumatism," and he treated her for that, but instead of getting better she got worse every day till she lost the use of one entire side of the body, arm and limb. The joints all became stiff, and the muscles shrunken and rigid. They got her a pair of crutches to hobble round on, and which she used for about one month, when all of a sudden she threw away her crutches and hopped around the house on one foot, just as if she had been always accustomed to it, making no missteps, and meeting with no accidents. She remained in this condition for about a month, when, one morning she got up as well as she ever was, not even a trace of any former affliction. Of course the parents were very happy, but their rejoicing was of short duration, for in a few days the other side became affected in the same way, and she went through the same manœuvers as before, and was suddenly cured as before.

During this time they had not only called the Doctors, but also the Priests, who went through with their incantations, sprinkling of holy water, etc. But now that she was well again—not by the pills of the M. D.'s, nor the prayers of the D. D.'s, but by some strange influence outside and independent of them all. Then she got blind, and again the priests and pill-peddlers were called. The one gave pills, the other prayers. Both were alike ineffectual. While they were giving pills, powders and pow wow, all at once the child became deaf. Still the incantations went on, and the child became dumb. Now they all knew that she was "possessed of a devil, blind, deaf and dumb." But strangely enough, she soon began to communicate the correct signs of the mute alphabet—a thing which the child, in her normal condition, knew no more than an unborn babe.

All the available priests were now summoned to exorcise the demon. "They came, they saw, they conquered" *not.* They prayed, they sprinkled holy water, made a circle round the house, and went through with their best blows at the invisible devil. But he only grinned at them. The child fell into a kind of mad fit, and foamed at the mouth; then rushed upon the priests, and would have torn their long robes from off their backs, if she had not been restrained by main force. They "cussed" his satanic majesty in the name of Jesus, and told him to "git," but he would not "git" worth a cent; so they gave up in hopeless despair. The child would bite and scratch the priests at a fearful rate—as if she would tear them in pieces. She would pull the hair out of her own head when restrained from tearing the priests; or would bite her own flesh, grab the backs of chairs, etc., like a mad hog.

But, great horror! Now a new scene is presented. The second daughter, only nine years old, was taken in the same way; and when the two together rushed madly on the priests, they were compelled to find the door, and leave the ranch.

Soon after the priests left they became more quiet, and would appear comparatively well for a day or so, only to be re-attacked by the infernals with more than former fury. Again would the priests be implored to do something for them, but always when they came about the premises the children became more violent, would be seized with paroxisms of violence, and were armed with unwonted strength.

In the midst of those fits of violence, in addition to attempts to wound and maim the sons of Levi, they would cut up the strangest antics that can be conceived of. They would hop round on the floor like toads or frogs. Then would get down on the floor and go over it very much like a snake.

These spells would usually last them about three hours, unles it would be when the priests or other strangers were there; then it would be half a day before they would get quiet. They would mock the priests and go through with the same manœuvers that they did.

Another strange freak was, after they recovered their sight, if they could find a pin or needle they would snatch it from your clothes or from the floor and thrust it into their mouths and snap it like a straw, but nobody could ever tell whether it was swallowed or not. The parents could see the children put pins and needles into their mouths and hear them snap, but could never see or hear anything of them afterward.

But a greater mystery now exhibits itself; they would, while under this strange influence, handle fire with their naked hands, without singeing or scorching their flesh in the least. And yet another: They would hack their hands with sharp knives till the blood would run out in many places, and you would think their hands were literally ruined; but they would go out and wash their hands and manipulate them a little, and not a sign of cut or wound could be seen. Yet again, the doctors tried to blister them, but the strongest "fly blister" has no more effect upon them than a piece of dry sole leather. So one of the wise (?) prudent (?) benevolent (?) kind-hearted (?) well-bred (?) M.D.'s swore that he would blister the oldest one. So he stuck the poker into the fire, heat it red hot, and held it on her back between the shoulders till it burnt her fearfully. Everybody supposed she would have a dreadful sore, but in a day or two not a sign of a scar was to be seen. Some months ago they had a respite of a short season, but now are as bad as ever. The mother is a medium and sometimes sees the evil influences that at times torments her children.

I would be glad to subjoin a few reflections, but will leave every one to make their own comments.

Leavenworth, Kansas.

HOW OLD IS CHRISTIANITY?

When did the Christian Era Commence?--In what Year or Month was Jesus Christ Born?--Astonishing Defects in Bible Chronology, Admitted by Christian Writers.

BY K. GRAVES.

We find that the dates for various events recorded in the Christian Bible, both in the Old and New Testament, are involved in an interminable labyrinth of doubt, darkness and uncertainty, calculated to cast distrust upon the credibility of the whole record. For how much weight would a court attach to the testimony of a witness who should swear to the truth of an occurrence he could assign no date for? Certainly not very much.

We will here cite the testimony of some of the most reliable witnesses that ever appeared in the courts of Christendom (accredited Christian authors), to prove that nothing is known with respect to the time or date of any event recorded in the Christian Bible With respect to the first and most important event recorded in the "holy book," Mr. Goodrich, who has written more than a hundred works in which he assumes the Divine inspiration and Divine origin of the Christian religion and its Bible, says: "The sacred Scriptures do not fix the era of Creation with perfect precision," etc., etc. The date of the completion of the work varies in different copies of the Bible. The Hebrew copy, which is generally followed, fixes the Creation of the world at 3,944 years before the birth of Christ. The Samaritan Bible makes 4,305 B.C., and the Greek translation, known as the Septuagint, places it at 5,270 B.C. Hence arise different systems of chronology.

Usher's system places creation at 4,004 B.C.; and Josephus makes it 4,658; Pezron, with the help of the Septuagint, extends it to 5,872 B.C. In a note the author says: "The uncertainty of the age of the world, as inferred from the Bible, may be gathered from the following statement: Kennedy, in his Scripture Chronology, says that three hundred different opinions founded upon the Bible, may be collected as to the length of time that has elapsed between Creation and the birth of Christ. Fabricius has given a list of one hundred and forty of these calculations, and Dr. Hales, in his new Analysis of Chronology, presents above one hundred and twenty.

"Desuignolles has collected upward of two hundred, the longest of which makes the time from creation till the birth of Christ, 6,984 years, and the shortest 3,483."

Thus we observe that here is a difference of 3,500 years in the time assigned for the various events of the Old Testament, by the ablest Christian Chronologists. In what profound darkness the whole world is left in this matter by "the light of Divine Revelation?"

And descending to the New Testament, we find the chaos and confusion of dates but little better. According to the famous author above quoted (Mr. Goodrich), Christendom had no chronology for about four hundred years. He says: "The Christians made use of the Dioclesian era, which took its rise from the persecution by Dioclesian, A.D., 284. And it was not till about a century later that the modern Christian era was adopted in books (Ibid 23). Thus it will be seen that nearly 400 years elapsed before any dates were recorded, leaving us no evidence that Christianity existed prior to that era. Every thing appertaining to it was afloat during this period on the wings of rumor with her thousand tongues, and at the mercy of tradition and in an age, too, characterized by wild imagination and rude conjecture. There was no Christian Bible till Origen's time of writing, A.D, 220 And even his time and history are uncertain; for we find no allusion in cotemporaneous histories either to Christ (except acknowledged forgeries) or the New Testament or any of its gospels, for more than a hundred years after the earliest date of the Christian era. It is a remarkable circumstance that the writings of neither of the Jewish authors (Philo and Josephus) said to have been coeval with Christ, nor any of the voluminous works of the Latins and Greeks, contain any allusion to the New Testament, or any of its books, for more than one hundred and and fifty years after Christ.

That able and popular defender of the faith, Dr. Lardner, tells us that the earliest allusion to the gospels is by the pen of a Christian writer (Irenius) in the year 182; and in a dispute between two Christian writers in the 4th century (St. Augustine and St. Faustus) the latter declared "the books called the Evangelists were composed a short time after the Apostles by some obscure men, who finding that the world would not give credit to their relation of matters of which they could not be informed, have published them under the name of the Apostles, and which are so full of discordant relations that there is neither agreement nor connection between them".

"The history of the New Testament," says Dr. Lardner, "is attended with many difficulties" (1 vol. 136).

The Rev. Mr. McNaught considers, in like manner, that glowing obscurities cover this whole subject.

Even the time of the birth of Christ has been a matter of endless dispute. Mosheim says, "The year in which it happened has not hitherto been fixed with certainty, notwithstanding the deep laborious researches of the learned." This is not surprising, when we consider that the first Christians labored under the the same difficulties, and were divided in their opinions concerning the time."

Mark the words, "first Christians." Well, if the first Christians knew nothing about it, who in the name of Christ Jesus ever did know or could know, when he was born. And if they knew nothing about the year of his birth, why did they fix the 25th of December. Relating to this subject however, a recent writer says, "There was no certainty about the matter until Kepler's Astronomy fixed the time at which the star appeared to the Eastern Magi's, thus rendering it probable that Christ was born on the 20th of May."

Do you hear that, Christian reader? Your Christian frolics are henceforth all knocked in the head. Hereafter you must invoke "Old Santa Claus" to put in his appearance on the 20th of May instead of the 25th of December, because Kepler, by looking at the stars, has found out that the Eastern Magi hauled up at Bethlehem six month's sooner than has generally been supposed. Well, I have no doubt but that he guessed as well as those who fixed on the 25th of December, in order to have a pretext for a merry sleigh ride, and a roast turkey dinner.

Relative to the year of Christ's birth the Encyclopedia Britannica says, "They (the Christians) count one hundred and thirty-three contrary opinions of different authors concerning the year in which the Messiah appeared on earth. M. Vallemont names sixty-four of them—all celebrated writers." (See *Art. Chron*) Wonderful confession, truly, concerning the time of the birth of a being whom Christians would fain have us believe astonished the world by the performance of astounding miracles and other proofs of being a God. It would appear from their own statements in the case that he did not attract much more attention than a common hod-carrier. Otherwise, history would have taken some notice of him, and something would be known about the time of his birth, instead of their being, as Christian writers confess, "one hundred and thirty-three contrary opinions with respect to the year in which the Messiah was born," which, of course, must cover a period of one hundred and thirty three years, thus making the time of his birth an interminable string of conjectures running over nearly a century and a-half. Verily, verily, "the light of revelation" is nothing but an ocean of darkness.

And we find that the gospel narratives themselves add to this inextricable chaos of confusion and chronological quandary, by attempting to fix the time of events which by a comparison with more reliable histories, are shown to be ante-dated many years.

I might cite many cases of this kind, but will confine myself to one which proves that either Christ lived after the time of Josephus, or his gospel biographer, Matthew, wrote after that period, and incorporated an event in his life which he fabricated out of whole cloth. Christ is made to say, "That upon you may come all the blood of righteous Abel, to the blood of Zacharias, the son of Barachius, whom ye slew between the temple and the altar" (Matt. 23: 35)

Now, let it be noted, that according to Josephus (See Book 4, Chap. 9), this circumstance of Zacharias being slain between the temple and the altar, took place at the siege and destruction of Jerusalem more than seventy years after Christ, and no Christian writer disputes it—all admit it!

Now, as the time of Josephus is settled beyond dispute, and the date of the destruction of Jerusalem also, as being merely three-fourths of a century after the origin of the Christian era, the circumstances prove that either Christ's time was after the destruction of Jerusalem, A.D. 70, or else he never made use of the expression Matthew put into his lips. Which horn of the dilemma, Christian reader, will you chose?

The day and year of Christ's birth are then borth matters of sheer conjecture. Our modern writer, above quoted, says, "The first Christians knew nothing of Keplar, and hence erred in fixing Christ's birth at the 25th of December. But had they not the Holy Ghost, we would ask, which "leadeth out of all error into all truth?" See John 16: 13) If not, they should have waited till "it" or "he" came along before they wrote for the Holy Ghost is of both genders, according to John 1: 32, and Acts 21: 11. "How glorious is the light of divine revelation?" Richmond, Indiana.

Jennie Ferris Holmes.

This well-known American Medium is still in England, and though her reception by the prominent Spiritualists there was very cordial, there seems to be a few who through downright meanness and jealousy are determined to drive her out of the country. The *Medium and Daybreak* says:

Last week we alluded in a note to a report of these seances to the fact that a light had been struck on a subsequent evening, and that conflicting rumors were afloat as to what was then observed. These contradictory statements are so decidedly opposed to each other that to give place to any one of them would necessitate the occupation of our space to an unwarrantable extent, and open a controversy which could lead to no definite result. If those then present can not agree among themselves as to what took place, and if we can not decide upon the matter after having devoted many hours to its investigation, surely it would be foolish of us to try to guide the public in forming an opinion.

We have never asserted the honesty or assumed any responsibility as to the character or conduct of the Holmeses, or any other mediums, and hence it is not necessary for us to utter one word in their defense—a work which we have never undertaken. All that we can say is, that we have sat with them many times under the strictest precautionary conditions; we had looked for imposture, and could detect none, but are absolutely certain that every thing which we have reported respecting their seance is true, and may be verified by a repetition of the experiments. Surely it is not necessary to waste space telling the world that any person is a cheat when he is continually treated as such. We have always found the Holmeses willing to submit to any form of test proposed, and we warmly urge the adoption of the most satisfactory measures with all mediums.

We may also add that there is at present in operation a conspiracy to interrupt the Holmeses in their seances. On another evening, while the faces were being shown, the screen was torn down by a muscular investigator, and nothing whatever was discovered, as we know from the parties who first entered the room; and yet in this as in the former case, the most contradictory statements are afloat. Under these circumstances, and when an exposer coolly states that he is determined to drive the Holmeses out of the country, we can scarcely allow ourselves to be made a tool of in a work more infamous by far than that with which the Holmeses are charged.

We think there should be a committee of experienced and intelligent Spiritualists appointed to be present at every public seance, and see that the sitters are duly protected by test arrangements, and that mediums may be guarded from such outrageous conduct as the Holmeses have been too often subjected to.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship to Brother Russel Skinner, of Lyle, Minnesota, on the second day of April, 1873, recognizing him as a "regular minister of the gospel," thereby sanctioning in due form of law, his legal right to perform the marriage ceremony, anywhere in the United States.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

Spiritualism, and the New York Papers.

A few days since the New York *Sun* had an abusive article headed with some such words as the following: "Spiritualism exposed! Spiritual jugglers shown up!" This consisted in the account of a Mr. Bailey's efforts to counterfeit some of the more insignificant of Dr. Slade's phenomena, by means of pulleys and assistants, and quite an elaborate arrangement, including the hiring of a choir, by means of which, some unwary Spiritualists were led to believe that it was done by spirit-power, while others denounced it as a fraud. This last fact is omitted by the *Sun* reporter.

If Mr. Bailey had taken one half the pains to learn the truth that he has to pervert it, he would be much further toward the kingdom of heaven than he now is.

The sharpest men in the country have never found any pulleys or other toggery about Dr. Slade's premises, and moreover, he can have his phenomena in any body's house without a moment's notice, which the counterfeiters can not do; and still better, he can have the slate entirely away from every human hand, lying upon a common table in open daylight, when the pencil will be heard writing of itself, until the slate is filled by well-written lines in English, French or German.

When Bailey puts a slate under the table, and by the aid of an accomplice, writes on it, or changes it for another slate, and says that is equaling what occurs with Dr. Slade, he is simply asserting falsehood, and the papers should be ashamed to libel a man and a cause by publishing such shallow fabrications.

A few days since the *World*, wishing to get up a sensation, sent out a party of seven men, principally brokers and merchants, to vilify and put down Slade, Mansfield, Foster and others of our most eminent and tried mediums. They have colored and perverted things well, and pronounced these men frauds, and on Bailey's plan, have commenced the system of counterfeiting some of the simplest phenomena—falsely calling it imitating them.

If any system of slander and falsehood is meaner than another, it is that which merely holds up the worst part of a person, and leaves out all the good traits, and then claims that it has given the true state of the case. An ingenious person can make out a case against any man under Heaven, if he once sets about it Imagine a scene like the following, to have taken place in England in the early part of the present century:

Newspaper Manager to Reporter.—"They say Lord Byron is in town. Go and interview him, and then show him up. Get up a sensation, so that we may sell more papers."

Reporter goes and reports thus: "We have had the honor of an interview with Lord Byron, and must say that in our opinion, he is a poor specimen of human nature. One eye is smaller than the other; one foot is lame and clubbed, and there is nothing portly or grand in his appearance. Even his mother sometimes jeers at his foot."

A cosmopolitan truth-loving person seeing this account, with much more of the same sort, is disgusted with its infamies, and addresses the editor as follows:

"DEAR SIR: While I admit, as your article says, that Lord Byron has one eye very slightly smaller than the other, they still are handsome. I know too, that his mother has, in a fit of passion, made fun of his lame foot, but his mother, not himself, was wholly to blame for this Was your reporter entirely unable to see and speak of his classic forehead, his elegantly chiselled features, and his beautiful hair?

"I remain your obedient servant,
"JUSTICE."

The manager looks over the article, remembers that Lord Byron just then was not very popular in England, and concludes not to publish it, as it might throw something of a stigma upon its own reporters, and so lets go to the world that which is true in some of its leading details, but false when taken as a whole.

I give this as an exact example of how Spiritualism is treated by most of our secular papers. Let Spiritualists sustain their own papers, and drop those which malign much esteemed mediums, and abuse the only cause that can demonstrate the glorious and immortal destiny of the soul.

I have no doubt but that those pretended exposures have been published all over the country.

How many of these same papers will publish this exposure of these exposers? "Oh, how the world is given to lying?"

I have received from Mansfield and Foster wonderful tests that wholly disprove these intimations of the *World*, but when you talk to these reporters privately, they will not listen to facts or arguments, but cry out, "Fraud, Fraud!" They have spent a few days in investigating this greatest of causes with these mediums.

Such men as Professor Hare, or Judge Edmonds and the Dialectical Society of London, have such a supreme love of truth, that they spend years in the most penetrating search imaginable, and as might be supposed, give quite a different report from that presented by the *Sun*, *World* and even the *Times*. The New York *Times* seems to have been deluded into believing these so-called exposures, and comes out with an article, calling Spiritualists a set of dupes, and their mediums impostors.

Spiritualists have many humble people in their midst, but many of the greatest scientists, artists, literati, geniuses, kings, patriots, reformers and sages of the age, which fact makes these insults all the more unbearable.

I write thus earnestly, because after coming out from the husks of Old Theology I have found an indescribable sweetness in the lessons of Spiritualism, and although many of its mediums and many of its followers are but poor human beings, with human failings, still it is a temple whose dome is lost in the ineffable light of heaven, while even its base is too sacred to be thus bespattered with mud.

The Connection of Christianity with Solar Worship.

(TRANSLATED FROM THE FRENCH OF M DUPUIS)

[The series of articles we are now publishing under this head are taken from the *Medium and Daybreak*, an English publication. They are of especial interest, and should be preserved by every student of the Harmonial Philosophy.]

Julius Firmicus, who reports all these circumstances, opposes to this Pagan ceremony the sacrifice of Abraham's Ram, the famous celebration of the equinoctial passage by the Jews, and the ceremony of the Paschal Lamb at a time when the Hebrew people had become freed from the oppression of a cruel tyrant. He regards this last ceremony as the pattern of the Easter of the Christians; and he is right—it is the same canvass, with a different embroidery. He does not fail to report all the passages of Scripture in which Christ, or the God who triumphs at the equinox, is called the Lamb. Again, he opposes to this sacred wood which was religiously cut in the mysteries of Ceres and Cybele the sacred wood of the cross, on which he says that the whole machine of the world is supported. Again he is right; Christ and Atys, being the same God Sun whose death and resurrection were celebrated at the equinoctial passage of the Sun into Aries, it is not surprising to find much resemblance in the mysteries of the same God, honored for the same object by different nations, with merely a difference of names.

The symbolic form of the Lamb was consecrated in these mysteries only because this celebration was essentially connected with the zodiacal sign of Aries, and that it was the Sun of the Lamb or of the equinox, and the approach of the Savior of the world that was brought to remembrance by it. The Emperor Julian, in his hymn to Ceres, gives the same astronomical and theological reasons for fixing the celebration at this precise date. Notwithstanding the introduction by him of some mystic ideas, the Emperor Julian traces out the real and primitive object of the ceremony. The sacred tree was cut to announce the retrenchment of the principle of fecundity, referring to the misfortune which befell Atys. He describes Atys as sometimes lowering himself to the midst of matter, in order to fecundate it, and sometimes as returning to the empire of the Gods. He observes that this religious ceremony was performed at the moment when the Sun was about to reach the equinox; that on the first day the sacred tree was cut, as we have mentioned; that on the second day the air was made to resound with trumpets; that on the third day was made the abscission or secret ceremony of the God Gallus; and that to these sad celebrations succeeded immediately the Hilaries, which I have described from Macrobius already. He examines the reason which caused to be chosen for their performance the equinox of Spring rather than that of Autumn. He finds it beyond doubt in the march of the Sun, which at this epoch frees the passage which had separated it from our northern regions, and comes to prolong the duration of the days in our hemisphere. At his approach we celebrate, he says, in mysteries, the presence of our Savior and Liberator.

Sallust, the philosopher, who has followed nearly the same line of argument as Julian in the explanation of the fable of Atys, has attributed the greater part of the ceremonies to mysticism, which was added to them by degrees; he acknowledges also in Atys the God Artifier of all that is produced and all that is destroyed here below, a function which Aristotle declares belongs to the Sun. He adds that if the celebration of these mysteries was fixed at the vernal equinox, it was because then the days regain their preponderance over the nights by prolonging their duration.

Damascius says, in regard to this festival of Hilaries, celebrated in honor of Atys, that it had for its cause our freedom from the empire of the powers of darkness and hell. This dogma is absolutely the same as that of Christians, who believe that Christ, by his death and resurrection, frees us from the empire of darkness, and causes us to pass into the kingdom of the children of light.

Thus the origin and object of this celebration is the triumph of Ormuz over Ahriman, of the God Light over the Prince of Darkness, of the Lamb of Spring over the Serpent of Autumn, and the return of the Savior and Liberator of man, who during six months had groaned under the tyranny of the evil principle whose works are about to be destroyed by this return of the Sun to the vernal Lamb.

Lastly, to return to the God Mithra, to whom all the theory which we have just been developing has reference. Not only is he born in a grotto on the same day in which Christ is born in a stable, but, again, he dies, and has his sepulchre like Christ, near which his votaries come to shed tears. His priests carried him during the night to the tomb extended on a litter. This pomp was accompanied by funeral chanting and the groaning of the priests, who, after having passed some moments in the expression of a feigned grief, lighted the sacred torch, and anointed their faces with perfumes; after which one of them pronounced gravely these words: "Reassure yourselves, sacred band of initiated; your God is restored to life; his pains and sufferings procure your salvation."

"Why," continues Firmicus, who gives us all these details, "why exhort these unhappy people to rejoice? why deceive them by false promises? the death of your God is known; his new life is not proved. There is no oracle that would guarantee his resurrection; he has not shown himself to men since his death in order that they might believe in his Divinity. What you bury is an idol; it is only an idol over which you weep; it is but an idol that you bring forth from the tomb, and, after having grieved, you then rejoice. It is you who deliver your God, etc." The greater part of the questions which Firmicus puts to the initiates of the mysteries of Mithra, and even all, can be asked with as much reason of the worshipers of Christ, who every year go to lament over his tomb, and then sing his resurrection. "I ask," continues Firmicus, "who has seen your God with bull's horns, concerning whose death you so afflict yourselves?" and you, it might be replied to him, who has seen your God Lamb, or God with Ram's horns, that you state to have been slain for the sins of the world, and whose resurrection you celebrate? It seems as if Firmicus in this part of his book had endeavored, in attacking the Pagan religions, to collect together all the characters of resemblance which they have with that of the Christians. He turns his attention particularily to the Mithriatic religion, which he always compares to that of Christ. It is true that he avoids the necessary result of such comparison by the use of an excellent reason already given by Tertullian and St. Justin, and which consists in saying "that the Devil had taken pleasure in imitating the mysteries and ceremonies of Christians;" an admirable supposition, with which a man of good sense would, without doubt, be contented. We will not say, with these pious Christians, that a long time before the establishment of the mysteries of Christ, the Devil, in whom we do not believe, had copied that which was at a future day to take place in the religion of Christ, and to be practiced by his followers; but we will say simply that the religion of Christ, being founded like all the others on the worship of the Sun, has received consequently the same ideas, the same practices, the same mysteries; that all was common, because the God was so: it was only in the accessories that there could have been any difference, the basis being the same.

The object of all mysteries was Light—the great Divinity of all nations. They invoked the God who enlightens all nature, and who issues radiant like a bridegroom from his nuptial couch. They saluted the new light. "I salute you, new light," said they. They saluted also the young bridegroom, as do the initiates of the mysteries of the Lamb in the Apocalypse. They repeated these words: "I salute thee, young bridegroom, and thee, new light." Julius Firmicus opposes to these words consecrated in the Mithriatic initiations those of the gospel where Christ says, "I am the light of the world," and these words of the Apocalypse, "Come, I am about to show you the new spouse of the Lamb, and the marriage of the bridegroom." The resemblance has been so much the more easy to establish, as these mysteries are of the same nature, and have equally for their object the light and its triumph, under the sign of the celestial Bull in those of Mithra, and under the sign of the Lamb in those of Christ. These last are of an epoch much later than the former, since the Lamb had succeeded to the Bull at the equinoctial point of Spring, occupied by the Bull two thousand years before. But the only change is that of the symbolic animal, to which the God Sun united himself in his triumph; and that because this change had really taken place in the sky since the institution of the Mithriatic ceremonials, in which the Bull is the animal sacrificed. Thus the Manicheeans, an eastern sect of Christians who had not altogether lost the thread of the Mithriatic ideas, said that the Sun was Christ. This fact is attested by Theodoret, and by Cyrille, of Jerusalem. St. Leon likewise says that the Manicheeans placed Christ in the luminous substance of Sun, and in that of the Moon, whose light is but that of the Sun reflected. It was on account of this opinion that the Greeks caused the Manicheeans to abjure, as one of the dogmas of their faith, that Christ and the Sun were but one and the same person. This proves that the Manicheeans understood their religion better than other Christians who made them abjure these truths for the adoption of an error, namely, the existence of Christ as a real man, for this is what the ignorant believed then, and what they believe now, and what they will believe for a long time yet, although Christ has never existed but in the sun. The religion of the Sun or of Mithra, and that of Christ, presented a great number of facts resembling each other, which naturally led to a comparison. Consequently Julius Firmicus, in pages 40, 43, and 44, follows out such comparison in order to show how much the Devil had abused the most holy things, and had appropriated the mysterious ideas continued in the Prophets. We shall not imitate his example, we shall only show where we do not say the Devil but Christians have derived their mysteries and religious practices. For these are not the only characters of resemblance that there are between the Mithriatic initiation and that of Christ. The ecclesiastical authors and the Holy Fathers themselves will supply us with the facts which disclose the filiation of the one religion by the practices which are common to both. Tertullian assures us that the Mithriatic religion had its preparatory ordeals, even more rigorous than those of the Christians; that it had its believers, its faithful defenders and martyrs. He asserts that the sacraments of Baptism, Penitence, and the Eucharist were also to be found in this religion, The votaries of Mithra marked their foreheads with a sacred sign, like the Christians; they had the doctrine and the image of the resurrection. They were presented with the crown which adorns the forehead of martyrs. Their sovereign Pontiff could not have been married several times. They had their Virgins and the law of continence—in short, everything that was practiced amongst Christians. It is true that Tertullian has recourse to the Devil as an imitator and copyist, to explain how this resemblance is so perfect. But we are aware that the Mithriacs were known to have existed before the sect of Christ. Then, if the younger of these religions resemble the older, it must arise from its having copied it; or, in other words, because it is a branch of the same initiation; for the copyists undeniably are the last comers. He acknowledges in another place that the Pagans saw in all these mysteries only the mysteries of Nature. He says that it was by her, and by the phenomena which she offers in vegetation, in the action of the elements, and in the revolutions of time or of the year, that the ancients explained the life and resurrection of Osiris; that the philosophic sect of Mithra had represented in its religious symbols and ceremonies the mystic adventures of the element of fire, the great Divinity of the Persians. This is accurate, as we have proved it to be. It is true, and he agrees that it is so, that the mysteries of Christ are absolutely similar; it is, then, the same religion.

St. Justin establishes the resemblance of the Mithra with that of Christ, especially as to the sacrament of the Eucharist or the consecration of bread and water; for water was often employed instead of wine, even by Christian sects. St. Justin also remarks upon the connection which exists between Christ and Mithra at the moment of their birth. He says, "That the one born at Bethlehem came into the world in a cave in the neighborhood of the city, because Joseph could find no room at any of the inns; that, having taken refuge there with his wife Mary, she had brought forth the young Christ and placed him in a manger; that it was in this place that the Magi, who had traveled from Arabia, came to offer homage to him. That the other was said to be born in the midst of rocks, and initiated his affiliates in a cavern known by the name of the Cave of Mithra." We have quoted already what Tertullian has said about this same cave. St. John Chrysostom also speaks of it as an agreeable place where the initiated, after purifying themselves, went to pray in silence during three days.

St. Jerome tells us that Gracchus, having become Prefect of Rome, had caused to be taken down the Grotto of Mithra, and all the monstrous figures it contained. These figures were all relative to the order of the world, the stars, the elements; as may be seen in the description which Porphyry and Celsus have given of it. Such, in reality, must have been the cave or subterranean temple of the Sun, King and Master of Nature, which was depicted by a thousand symbols in this sacred cave. There was to be born the God of Day, who, at the moment of his birth, as Macrobius says, was confined in an obscure nook until he re-entered into his luminous empire. This is the reason why Christ and Mithra, or the Sun of Winter, at his birth, receives the homage of men in a dark cavern, the representation of the inferior part of the Universe in which the Sun then dwells.

As to the consecration of the bread, which is, in the Christian religion, one of the great mysteries, it is to be found also in the religion of Mithra, with the mystic words used to effect it. St. Justin, after repeating the words of Christ in instituting the Eucharist, *hoc est*, etc., acknowledges that this Eucharistic offering also made part of the mysteries of Mithra, and that mystic words were likewise pronounced over the bread and water which were used at the ceremony. It is true that he explains this resemblance, as he does the others, by the hateful project which the Devil always had of imitating in his institutions all that was at a subsequent period to be practiced by the Christians. This reason, indeed, may probably not appear excellent to those readers for whom we write; as to others who might be satisfied with them, we shall not seek to prevent their being so; we will only say that they are forced to acknowledge one truth avowed by their own doctors, namely, that all these resemblances really existed between these two religions, as they would of necessity have existed according to the theory which we have thus far established. We have in Hyde's work on the religion of the ancient Persians an account of the institution of the consecration of bread, which still at the present day takes place amongst them at the same time of the year at which that of the Christians was established, and recalls it to our recollection in great part. This is the ceremony which was established at the Neuroux, or new year of the Persians, at the entry of the Sun into the sign of the Lamb. We have previously spoken of this ceremony, in which a young man calling himself God's envoy announced to the King that he was commissioned by God to bring him a new year. The King called together all his court, and a crowd of people besides. He was then present with a large leaf, composed of different kinds of grain—wheat, barley, rice, etc.; he ate of it first, and then distributed it to the people present in making the following formal speech: "To-day is the new day of the new month of the new year, which brings on a new time, in which is about to be renewed all that time produces." He then blessed them, and distributed amongst them different presents. It seems that we here see Christ, in the midst of twelve who form his court and attendants, take the bread, bless it, eat it himself, then distribute it to his disciples, and in presenting wine to them say, "This is the blood of the new testament. I will not drink again of this juice of the vine until I drink it new with you in my Father's kingdom."

We will not follow farther the multiplicity of connections that the Christian religion has with that of the Persians. We will not say that, like the Christians, the Persians have a theory concerning angels much more complete than theirs; that they have angels of light and angels of darkness, combats of angels and names of angels which have passed into our religion; that they baptize their children and name them as we do at baptism; that they also have confirmation; that they have ideas of Paradise and Hell—ideas which they hold in common with the Greeks, Egyptians, and many other nations who had their Elysium and their Tartarus, as may be learnt from Plato, Virgil, etc. We will not add that they have an hierarchical order and all the ecclesiastical constitution established among us, and that it has existed with them for more than three thousand years; that they have twelve angels who preside over the twelve months, as we have twelve apostles, and thirty others for the thirty days of the month. We will not say that they know the theological fiction on the fall of the angels, which Jews and Christians have also adopted; lastly, that their theology, as Mr. Hyde has very well shown, contains all the sacred opinions of these two sects. In fact it must be so if, as we have endeavored to prove all through this work, the theology of the Jews, and that of the Christians which is established upon it, are but emanations from the ancient and primitive doctrine of the Magi, and a corollary of the constitutive principles of the mystic science of the disciples of Zoroaster. Mr. Hyde was struck with these characters of resemblance, and saw in them the work of Providence, who willed that the Persians should do by anticipation and prophetic imitation that which, at a future day, the Christians were to do.

(TO BE CONTINUED IN AN EARLY NUMBER.)

Insanity,---"Obsession,"---False Doctrines--False Communications,---and Kindred Subjects---No. 8.

BY D. G. MOSHER.

As the intelligence of the earth-sphere grasp and utilize the comparatively inferior forces of nature, in accordance with demand or necessity, so do the intelligences of the second sphere bring under control and utilize the more sublimated and powerful occult forces that are required to produce the atmospheric changes in the production of the rain system, and all the phenomena required in connection therewith Here again is the necessity for the lightning, the whirlwind, the tornado and other calamitous causes. The sweeping destruction of the Chicago and other conflagrations, were mainly owing to these necessary conditions of the atmospheric element.

It may be asked, Has not the angel-world the power to stay these calamitous occurrences? I trow not if the higher or divine laws are obeyed. The wisdom of angels doubtless decided in favor of allowing those catastrophes in preference to withholding this powerful and grand stimulus to divine intellectual unfoldment.

The terrible ordeal through which I have passed, has so unfolded my interior perceptions, that I am enabled to behold angels on board a train of cars, rushing to the scene of destruction, they having full power to stay the calamity, were they not bound by superior wisdom to allow rather than to stay the (to us) terrible catastrophe.

These calamities are, doubtless, many times stayed by angelic influence; but I am inclined to the opinion that such are the exceptions to a general rule.

The relief of human suffering by spirit-power is practiced only as an exception to a general rule.

Healing mediums are not as successful as a general thing, as some may suppose. They are sent from place to place, and perform here and there a cure. This is one of the many modes inducing a required amount of spirit-communion to bring about certain results that are in accordance with pre-arranged plans instituted by the general council of sages.

Responses to prayer are also exceptions to a general rule. Prayers are usually too selfish to be answered by angels or wise sages. I do not pretend to say what the orthodox God may do in answer to prayer, but one thing is quite evident, that no certain results from prayer, in staying the Chicago or any other calamity, was observable by any sane person.

Angels descend to earth as qualified missionaries, to act in accordance with pre-arranged plans. They are profound in keeping secrets.

The true form of our earth, with its rotary motion, said to be discovered by Galileo, was said to be kept a profound secret until the exact time as indicated by the proper index.

The developments in Modern Spiritualism, from the tiny rap, to the materialization of a perfect human spirit, have been in accordance with a perfect pre-arranged system.

Desires or prayers on the part of the children of earth, for a knowledge of new truths or principles, are never responded to by guardian-angels until conditions are sufficiently matured, and the recipient amply qualified to make a legimate use of the knowledge sought for.

It is not in the power of mortal man to bias the controllers of the phenomena of spirit manifestations, although prominent Spiritualists even have been greatly deceived in this respect, and have claimed the honor of being educators of undeveloped spirits, who are supposed to be unable to leave the earth-sphere, from a want of any provision in the spirit-world for their development. I ignore this doctrine, and set it down as the result of conclusions drawn from seemingly truthful spiritual phenomena, without a logical consideration. Thus a false doctrine is set up—the false doctrine of the Churches. Representation is a prominent feature in spirit manifestations.

Principal characteristics of not only friends and relations that have passed to spirit-life, are represented as in earth-life, but the inebriate, the debauchee and lewd characters of our acquaintance, and all grades of people, from the most noted historical personage, including the orthodox God down to the lowest grade of humanity, and even the brute, are represented, or rather, their characteristics are exhibited, and it matters not whether the individuals have passed to spirit-life or not. These representations have resulted in false conclusions, or the false idea that, as a general rule, they are produced by the identical spirit represented.

MYSTERIOUS PHENOMENA.

Rappings by Invisible Agents---A Wonderful Clock---Is it God, Man or Devil?

BY W. H. WILKINS.

DEAR SIR:—Perhaps it may be of interest to a portion of your numerous readers to learn of some of the mysterious occurrences that have been, and are, taking place in this vicinity. About twelve years ago the little village of Hammondsville, Vermont, was thrown into an unusual state of excitement by the numerous rappings which were heard nearly every evening at almost every house in the village.

They generally occurred between the hours of six and ten in the evening, but sometimes were heard at a later time. The rappings always seemed to proceed from the west side of the buildings, and sounded as if some person was beating violently against the outside with the knuckles of the hand. These sounds continued for about three months, and were heard by a large number of persons, but at length the noises ceased, and the like has not been heard since. Some thought they were occasioned by the mind, but at last a large majority attributed the cause to the falling of water over a dam a quarter of a mile distant, for the reason that they were louder at the house of the owner of the dam. But if that was the cause, why did the sound cease all at once? Why did they not continue as they had for weeks past, and why were they not heard at another house which is a little nearer the dam than the one where they were so loud and frequent?

But stranger still is the account of the truly wonderful clock which is now standing in the house of Nathan Sherwin, in this town, Reading, Vt. It is one of the tall old-fashioned kind of clocks, and stands in the room of Miss Huldah Wilkins, an aged maiden lady nearly seventy five years of age.

For three years and over this clock has never failed to strike twice in every twenty-four hours. At precisely five o'clock it strikes one, and what makes the mystery deeper is, that the clock had not been running for years, and that it is, and has been entirely destitute of weights. People thought at first that it was a warning to the old lady of her approaching death. But she still continues to live, and the clock continues to strike.

A large number of visitors have been to see this curious clock, and some affirm that they can not hear it strike when in the room with it. Others say, that to them it makes no difference. The opinions concerning the agency by which the sounds are produced, are various. Some say, the people of the house have a way by which they strike it; others say it is the work of God, and some, in fact quite a number, attributed the cause to the Devil. One person even expressed the brilliant idea that the striking was produced by a mouse which had access into the clock at some part. However, I leave the mystery for others to solve, for I know that the above are simple facts without any coloring.

Wayside Chips.

EDITOR JOURNAL:—A long time has intervened since my last package of "chips," during which I have not, however, been silent nor inactive. Though much depressed at times, owing to the prevailing "hard times" and frequent baptisms in the magnetic spheres of despondent individuals, and the lack of such remuneration for my labors as would enable me to meet pressing obligations, I have had much to rejoice and encourage me; much to press me on in my humble work of promulgating the grand and essential truths of the gospel of human weal and human progress and possibilities.

Since my last, dated at Lottsville, Pennsylvania, in the first part of November last, I have traversed a wide extent of country and lectured to varying (generally good) audiences, at several places in each of the States of Ohio, Michigan, Indiana, Illinois and Wisconsin. Have met warm greetings, kind hospitality and as liberal financial remuneration as was practicable with supporters, in nearly every case. Hope and believe that good seed has been scattered, much of which has fallen upon fruitful soil and will ultimate a golden harvest in the great future.

The last month has been spent in south-eastern Wisconsin and north-eastern Illinois, lecturing at Darian, Janesville, Milton Junction, Geneva Lake and Bloomfield, Wisconsin, giving five lectures in the latter place and from one to two lectures in each of the other places named, and at Roscoe, McHenry and Ringwood, Illinois.

Passing through Chicago the first week in February last, made a brief call at the new quarters of the RELIGIO PHILOSOPHICAL JOURNAL, and found every attache of the "Western Organ" as busy as bees, in the commodious and elegant hive.

Was sorry that I could not have attended the seances of Harry Bastian and Taylor. Am rejoiced to learn of the satisfactory conditions and success which attend these seances. How any medium in view of self-interest and protection against legitimate doubt, not to say 'righteous suspicion," and more especially in view of the highest and most laudible purpose of the culmination of the phenomena, that of convincing investigators of the source thereof, can refuse or neglect to conform to conditions that preclude reasonable doubt as to the honesty of the instrumentalities and the genuineness of the manifestations, I never could understand. I certainly would not act under conditions which leave room for candid doubt as to my own integrity, even under so high and holy a commission as belongs to such mediumship. Therefore I rejoice that Harry makes all reasonable concessions to the natural and honest skepticism of his patrons. In so doing he earns, and will reap, a more noble and fuller harvest in all directions, than he otherwise could do.

When we find the "right place," intend to locate, speaking Sundays and healing the sick in body, during the week. Would like correspondence, with a view to such a work; dividing the times, perhaps, between two, three or four contigious localities. Address until further notice in care of S. S Jones, corner 5th Avenue and Adams street, Chicago, Illinois.

DR. J. K. BAILEY.

March 25th, 1873.

BEST AND OLDEST FAMILY MEDICINE.—*Sanford's Liver Invigorator*—a pure Vegetable, *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Beware of imitations.*

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

Philosophy.

Anaximander, who flourished in the sixth century B.C., about the time of Boodh and Zoroaster, taught that infinity of nature is the cause of all phenomena, and that all things return into it. He made the first globe and invented the sun-dial. He observed the obliquity of the ecliptic, taught that the sun was twenty-eight times larger than the earth, and that the stars were animated by divinity.

Aristotle taught of virtual velocities, and also that time, space, and vacuum were essential to motion, with the laws and varieties of which he spoke. The energy of nature to fill up vacuities he described as the prompt work of abhorrence, but pointed out no vacuities.

Aggrissi, an Arabian geographer, described the earth as round, and gave its size as being twenty-seven thousand miles, and states that Hermes, of Egypt, had held it to be thirty-six thousand; all of which goes to prove ancient familiarity with the premises.

Anaximenes, of the sixth century B C., taught the infinity of air or ether; that its activity was the cause of all things, and that it was really God.

Anaxagoras, the Athenian, six centuries B.C., taught that wind was produced by rarefaction, and the rainbow by reflection; that the moon was enlightened by the sun; that comets were wandering stars, and that fixed stars were far out beyond the sun. When we observe primitive ideas of this wonderful magnitude and measure, we can not consistently agree with the learned fools who cast off the antique philosophy of other years with the paragraphic remark, that "The follies of philosophy have been the squaring of the circle, the perpetual motion, the inextinguishable lamp, attraction and repulsion, the philosopher's stone, the universal solvent, the elixir of life, the influence of the stars and raising of the spirits." Many of these subjects have a deeper foundation in philosophy and the infinite range and measures of fundamental truth, than has been dreamed of by "Horatio."

For instance, attraction and repulsion and the influence of the moon, stars and other orbs, upon all the grand balance relations and measures of earthly condition, and more especially, the "raising of the spirits," are an evidence that the ancients were more wise and consistent than millions of the parrot-repeating minions of churchcraft, who, as young reptiles live on lies and deception, and generally swallow their food by the job, in whole lumps; whose progressive motions, like their less popular reptile friends are effected by raising their bodies into the grand curves of bigotry, and fixing their hinder scales in the ground of superstition, and in this way by the wonderful adaptability of their "ribs" move, as chance, occasion, or inclination may suggest or demand. And their dogmas, like frogs, live almost beyond the memory of man. Yet these flippant apes and parrots of priestcraft wield public opinion through the stereotyped impress of such paragraphs as the one quoted, which are shoveled from book to book, from column to column, and indeed, from self-sufficient churchcraft's father to son, without a thought or care for their truth, but of these things anon.

Liberalism, through the intellectual courage of our more modern metaphysicians, has of late advanced steadily, and will soon become the ruling power of the world.

Gassendi taught that all our ideas are derived from, and compounded of, sensation. Hobbs taught the same, and Locke followed, superadding reflection, or ideas derived from the operation of the understanding, posterior to ideas derived from sensation.

Lebentz taught "pre established harmony," by which the mind contains general notions and truths, like the plants in the seed; hence according to his teachings, every thing goes on in the soul as if it had no body, and in the body as if it had no soul.

Malbranch says that the communication between the mind and the body was a constant miracle arising from the immediate agency of Deity. When we consider the fact that mind is to the body and soul as the flame to the burning gas and the air and its inherent polar source of motion, the sensational contact connecting the so-called spiritual with the material, we explain away the miracle of Malbranch, and in a measure prove the truth of Lebentz's position.

Opticism, which assumes this to be the best of worlds, grew out of the pre-established harmony of Lebentz.

Continuity, another of his phrases, assumes that harmony and purpose of motion never is lost, that we continue to think and live on and on ever, irrespective of the vicissitudes through which we pass. To be, and not to be at the same time, he held to be paradoxical.

Descartes taught a "plenum" of matter, and "Spinosa omnipresence" in the matter which he called the "soul of the world."

Collins taught that a man can do as he wills or pleases, but that he is determined by his reason and his senses *i. e.* differently from the absolute necessity of mechanics or physics. This differs from the position of the *statuevolents*, in so far as it admits the controlling exigency of the premises in the form of reason and common sense.

Berkly maintained that the existence of matter was but ideal and supported his conclusions by certain inferences of the mind, during vision.

Sir Isaac Newton avows the object of his labors was to prove the existence of God, as a necessity underlying the correlative forces, measuring and clothing matter in its different forms, as well as to determine its atomic and aggregate motion. He, however rejected the continuity of Lebentz, and in so doing, virtually admitted the fact of lost motion

As between Lebentz and Newton, the question when disrobed of his mystery, merely involves the question of infinite germinal entity, or immortal individuality. If they had both comprehended their premises better, and admitted that man is an immortal germinal entity of all the entities below him, from the most primitive protoplasmic form to the highest range of animated aggregation; next below him, and that all below and contained in his entity, were but subsidized entities as immortal as himself, they would not have quarrelled about the self-evident truths of Lebentz's "pre-established harmony" or "continuity." Though we reverence the labors and many of the classifications of Newton, he did not master all outside of Horatio's philosophy, in the great field of his pretensions.

Law says "Time and space have no eternal representation, or objective reality; and these ideas, as well as infinity and number, are created by the power of mind."

Many are the errors of expression which grow out of a want of a clear definition of the terms used. If Law had understood and admitted that mind is merely a phenomenal condition, dissolving all with which it comes in contact, the same as any other transitive state of combustion, he would have rendered the same in a quite different phraseology. For instance, he would, probably, have expressed himself thus:

"Time and space, of an infinite germinal interior condition and formative measure of exterior condition and relation, are corrected by mental magnetism or mind, as the electric current or phase of flame that forms and dissolves all forms, and constitutes the line of 'continuity' claimed."

Hartley and Bennett believed that ideas were communicated to the mind by vibrations, assisted by a subtle elastic ether, with which the nerves are imbued.

What else could they say who had no conception of the links of individual connection between the isolated conditions and relations, of an infinitude of entities immortal.

Heloetius supposes the difference in the minds of men and brutes to consist in bodily conformation and organism. Bluminbach, to the different quantities of the medulary substance in the brain. Gall, to the parts of the brain principally developed. Cuvier agrees with Bluminbach and Helvetius.

Strange that such minds should not have detected the differences between the motive force and the machine. It may be attributed, however, to the fact, that impressing priestcraft had cut off all the natural means of connection between the motive force and machine. All this tended to the extreme of Mr. Hume, who doubted and rejected all knowledge not derived from the senses.

Dr. Reid, on the contrary, controverts the idea that sensations are the only objects of thought, and that perceptions are images, or pictures in the mind. He claims a conjointure of principles or innate powers, from which comes common sense.

Kant's metaphysics consists of six axioms: 1. Consciousness or egotism. 2. Time, the form of internal sense. 3. Space of external sense. 4 Sense or intuition. 5 Understanding for conceptions, and 6. Reason for ideas. He claims that intuitions are ever present in "time and space," while conceptions are absent in both, and that ideas are things out of them; all three of which generate mind. He furthermore says, "Time and space are in mind, as receptives of sensation, and refers understanding to the four catagories of quantity, quality, mode and relation, and their specific unity.

(TO BE CONTINUED.)

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

CHICAGO, SATURDAY, APRIL 19th, 1873.

Meteors and Superstitions.

Superstition, bold and arrogant in its assumptions, has always been the enemy of progress. Mankind in all ages of the world, living in those varied conditions which distinguish the savage, barbarous, half-civilized, civilized, and enlightened nations, have been afflicted with that detestable, loathsome demon, Superstition! The scintillations of the stars, the movements of the planets, the eccentric motions of the comets, and storms and tempests, lightning and thunder, have invariably created within the human mind strange conjectures and wild conclusions! This condition is not to be wondered at. Science, however, always on the alert, and with eyes radiant with enthusiasm and step lofty, dignified and noble, comes forward to so dispel the gloom that beclouds the mind of humanity, that a clear vision may see wise ends subserved in all conditions of life. Thus, a simple rod removed one superstitious notion in regard to the peculiar character of lightning; the calculation of the distances of the stars from the earth, banished the false statements and superstition arising therefrom, that are recorded in Genesis; geological discoveries presents indubitable proof that long prior to Adam human beings inhabited the earth, thereby dispelling the Superstition that clusters around the supposed creation of Adam out of the dust of the earth—in fact, science marches grandly forward, and with weapons that cut both ways into the ranks of idolatry, it leaves in its pathway such productions that kindle in the human mind noble thoughts and grand conceptions!

Notwithstanding, however, the progress it has made, it still is threatened by Superstition, who, with a scowl on her countenance, hate in every action, and with a resolute will, exerts every nerve to beat back the ever moving, restless tide of progression.

To-day, in these enlightened times, superstitious notions are created by very trivial occurrences, among a certain class. In all ages of the world however, the appearance of a meteor has excited the gravest apprehension, considered as presaging wars, calamities, epidemics and famines with all their kindred disasters and deleterious effects. Coming forth with a long train of translucent light, passing grandly athwart the sky like a dazzling jewel from the crown of Deity, moving gracefully in a curved path as if held back by omnipotent power,—it is, indeed, beautiful! In space, apparently among the stars, it bursts forth in all its splendor, and for a moment illuminates the heavens with its scintillating rays of light, and then dies out, and total darkness succeeds! Humanity gazes at it bewildered, and then builds upon it a fabric of superstition!

The first appearance of meteors was recorded by the "Heathen Chinee," and date back to 644 before Christ, and from the 7th century before Christ to A. D. 333, sixteen falls of meteors are recorded in the profuse astronomical annals of the Chinese. During this period, the Greeks and Romans, not as close observers of nature as the Chinese, only have recorded four such showers. These excited great alarm among the respective nations, and if any of them equaled in grandeur the one observed by Admiral Krusentern, the train of which was seen for an hour after the body had disappeared, it is not to be wondered at that they excited the gravest apprehensions!

Coming down to more modern times, Halley describes in the Philosophical Transactions, a meteor of extraordinary brilliancy, which appeared over England, in 1719. It suddenly illuminated the streets of London, causing the stars to hide their radiant faces, and the moon, which before was shining brightly, to be hardly visible. It was supposed to be about 70 miles above the earth, and to move with a velocity of 350 miles per minute, and as its light disappeared, a loud explosion was heard. But still later, in 1783, another of these remarkable meteors was seen over a large part of Europe. It crossed the Zenith at Edinburgh, appearing single and well-defined, of a greenish shade and with a tail; but at Greenwich it had the appearance of two bright balls with other luminous bodies following it. Its speed was more than 1000 miles a minute, or estimated in conjunction with the movement of the earth, its speed in space was exactly 2,133⅓ miles per minute. After it exploded, the noise thereof was ten minutes in reaching the earth. But still later, in 1819, a meteor seen at Danvers, Mass., appeared to be a half mile in diameter. It required two minutes for the noise of its explosion to reach the earth. In 1860, however, a meteor appeared, that, in consequence of the peculiarity of its brilliancy, attracted a great deal of attention. By many it was supposed to be a display of rockets or of Roman candles. From a vessel off Sandy Hook it appeared to fall into the sea.

Is it, indeed, any wonder that these scintillating bodies that come forth so suddenly, excite the gravest apprehensions in the human mind. In the breast of the savage they only create a momentary fear; the half civilized regard the display as evidence of anger on the part of their God; the civilized, many of them at least, gaze at them with feelings of awe, and consider them the harbinger of some awful calamity. The enlightened, however, aided by science, "suggests that meteoric bodies constitute a stream in the form of an annular zone within which they pursue one common orbit; that there are several such streams, which intersect, each at its own period, the earth's orbit and that through each the myriads of small cosmical bodies are irregularly dispersed."

VIEWS OF PROF. MOSKELYNE, IN POPULAR SCIENCE MONTHLY.

"The question as to whence the meteorites come is, according to Prof. Moskelyne, one that we are not yet in position to answer with certainty. The various hypotheses which suppose for them an origin in lunar volcanoes, or in our atmosphere, or again in a destroyed telluric satellite, or that would treat them as fragments of an original planet of which the asteroids are parts, or as masses ejected from the sun; all these hypotheses seem to be more or less precluded by the known velocities, the retrograde motion so frequently characterizing meteors and meteorites, or else by the chemical conditions that, for instance, are involved in the passage of the meteorite through the sun's chromosphere. Whether meteorites move or do not move in circumsolar orbits is at present impossible to say; because, while with our incomplete knowledge we can not today attach the character of periodicity to any known class of meteorites, we are not justified in founding any conclusion on a negative result with so limited a foundation.

"But even if all or some of them may have been, on their encountering the earth, members temporarily or pemanently of the solar system, we may with considerable probability consider them as having originally entered our system from the interstellar spaces beyond it. Such at least must be our conclusion if we are to admit the unity of the whole class of phenomena of meteorites and falling stars. For, since the orbits of the two best-known meteoric streams, those namely of August and November, have been identified with the orbits of two comets, and since in regard to one of these (that of November) Leverrier has shown, with great probability, that as a meteoric cloud it entered and became a member of our system only some 1,700 years ago in consequence of the attraction of Uranis, while the August meteoric ring only differs in this respect from it, that it had at a much more remote period found an elliptic orbit round the sun; we are constrained on the assumption with which we started to recognize also in a meteorite a visitor from the regions of remote space. And so far as it goes, the observation by Secchi that the November falling stars exhibit the magnesium lines is in harmony with this view."

Coming down to the nineteenth century—grand in its conceptions, beautiful in its display of the gems of scientific knowledge culled from the mines of natural law,— we find that superstition still walks defiantly forth though confronted with the battling bayonets of the grand army of scientists!

Italy, depressed by the withering influences of Catholicism, it is thought by the superstitious, that a dark cloud hangs over it. The Italian government, not heeding the denunciations or warnings of the Pope, not fearing his puny curses, or the power that he can exert, it is expected that it will in consequence bring down upon itself sundry calamities. Now in the "Holy" city of Rome, clerical characters are ridiculed in theatres, and in consequence of this supposed ungodliness of the Italian government, there are "solemn warnings," manifested in various ways. Vesuvius whose ashes have buried Herculanium and Pompii, and afforded a tomb for Pliny, the naturalist, has lately been agitated and thrown out copious showers of lava. And now a London *Times* letter says that, "Many assert that it portends the destruction of the present civil government at Rome."

It is no doubt hoped by the Pope that this "sound" is a warning, and that Vesuvius may sink, and thereby cause a calamity to Italy. But other warnings are seen by the superstitious. Last Fall, a meteor as large as the moon was seen at Rome. It was white, had a wonderful smoky trail, and exploded with a grand and terrifying detonation. Father Secchi gives a characteristic account of the bolide as it was observed from Rome. Small and reddish at the beginning it moved slowly forward from south-south-east towards north-north-east, increasing in light and volume, leaving a track like vapor of a dark color. When it arrived at a certain point it flamed brilliantly, and became almost as large as the moon, disappearing almost immediately afterwards, leaving a long-shaped cloud, which soon assumed a twisted form, like an immense serpent.

This meteor is considered by the Pope as portending the ruin of Victor Emanuel and the restoration of himself to power. In fact, meteors portend nothing in connection with governments or individuals, although their appearance invariably arouses strange superstitious notions.

Universalism.

This kind of religion has been of service, in its tendency to liberalize the minds of the people by displacing to some extent the old Orthodox Theology of a century ago. Such Universalist preachers as John Murray (the pioneer), Hosea Ballou, Walter Balfour, Sebastian Streeter, Thomas Whittemore and others of that stamp, were champions in the cause of Liberalism. But the Universalist doctrine seems to have died with them, as since their day it is retrograded so far that it is more orthodox than a good deal of what is called Orthodoxy.

The Rev. Dr. Miner, the head man of the Universalist Church of to-day, is not half as liberal as Henry Ward Beecher and W. H. H. Murray, and yet they are called orthodox, but we have more hopes of them than of Mr. Miner. He should have lived about two hundred and fifty years ago, for the Puritans of that time were not greater sticklers for a superstitious observance of Sunday than himself. He can't bear the thought, poor man! that the Public Library should be open on Sunday, and yet he is a President of a college and a man of books. Precious consistency and admirable democracy!

And the Rev. L. L. Briggs, another Universalist preacher of Boston, has been holding forth against the Sunday opening of the Public Library, and is distressed for fear we are outgrowing the "Puritan Sabbath!" He, too, like his confrere, Mr. Miner, belongs to a past age, and seems to have his eyes in the back of his head, as though he was looking into antiquity for his guide and model. Both these Rev. gentlemen, if they really are so opposed to reading on Sunday as they seem to be, would show their consistency by recommending that the Library and all its books be burnt. "Where ignorance is bliss, 'tis folly to be wise."—*Boston Investigator.*

We give place to the foregoing, because we endorse every word of it.

Our father was a consistent Universalist from our earliest recollection down to our early manhood. We listened to his expositions of the doctrine, and were familiar with the Bible texts to prove "the final holiness and happiness of all mankind."

Among the early settlers of Northern Illinois, our *peers* were the *first men* of that order. The early records of the State organization and District Associations will show that we were usually the presiding officer at the annual and quarterly gatherings of those bodies. We loved Universalism because it tolerated freedom of thought, and presented a deity whose principal attribute is *love.*

We confess that an entirely *New Departure* was established in our mind soon after we began to examine into the *Philosophy of Life;* such *New Departure* was a rational solution of the problem, while the Universalists, as a sect, have continually retrograded, until many of the leaders have landed in the cesspools of intolerance and bigotry, that the early fathers referred to in the foregoing article, stoutly warred against.

A large per cent of Universalists have left the ranks of the sect entirely; many others have a nominal membership, but utterly disregard, and have no fellowship with, the sentiments of those straight-laced bigots who would "put God in the Constitution," and shut up public libraries on Sunday.

Universalism as a *sectarian movement* has performed its mission. Its work was virtually closed when a large class of people were sufficiently courageous—when they had grown out of the fear to investigate the Spiritual phenomena on account of the priestly cry, "It is all the work of the Devil." To that end Universalism did a good work. It demonstrated that *Hell* and the *Devil* were of mythological origin, and not worthy of a place in the economy of an *All-wise Being*, whose principle attribute is *love.*

But for the banishment of that fear *Old Theology* would yet be able to hold the world in the bonds of ignorance, and hang mediums for witchcraft, as of old. Those "good old times" are again to be revived by the union of Church and State, if possible.

The Universalists who aid in shutting the working classes out from public libraries on Sundays (the only leisure days they have for reading) and in "putting God into the Constitution," play into the hands of their old and most bitter enemies, those who would persecute to the *bitter end*, even as in centuries past. We warn every man and woman who loves freedom of conscience, to beware of all such teachers. Resist men who would again forge the chains of mental servitude. Once in power, the rack, the thumb-screws and every other instrument of torture would again be brought into use if permitted, for the punishment of the heretic who should presume to read any other book than the "*Holy Bible*" on Sunday. It is a remarkable fact that there is not a Universalist newspaper published, that dares to combat the position taken by the Reverends, Minor and Briggs.

Spiritual Lectures at the West Side Opera House.

Dr. Dean Clark's lecture at the West Side Opera House, was well attended last Sunday morning, notwithstanding the bad weather, and very close attention and applause from the audience attested the appreciation of the speaker's fine logical and oratorical powers. The subject was "Spiritual Science," which the speaker affirmed to be the Alpha and Omega of all science.

Physical science, according to the usual methods of reasoning, may be considered the basis of spiritual science. Every step taken by physicists in the analysis of matter and its inherent or concomitant forces, has been taking the world on toward the realm of spirit, which will be found to be the *primum mobile* of all the phenomena of the material world.

Science is the great Revelator of the nineteenth century. She interprets *the* "Word of God" where alone it is written by Him in the great Book of Nature. Therefore the real scientist is the true theologian.

The Spiritual philospher regards the material universe as a stupendous "physical manifestation" of the Infinite Spirit. Physical science by proving all matter to be resolvable into an imponderable condition, termed force, has prepared the human mind to understand that all *permanent* forms of existence are invisible and intangible. Just here spiritual science comes in, and affirms that all organic forms of matter are the outward expression of an indwelling spirit, which is the organizing force.

The human spirit organizes and develops the human body, and the so-called physical senses are but the avenues through which the real man—the spirit—looks out upon the material world. Physiology, psychology, mesmerism, psychometry and clairvoyance are but different branches of spiritual science.

They illustrate the *modus operandi* of the mind or spirit in its control of the human mechanism, and of the occult forces of matter. The speaker gave a lucid explanation of the method of voluntary motion, of the telegraphic process of mind acting upon mind, defined clairvoyance as spiritual vision, which proves that the mind can act independently of the physical organs, and clearly showed that sensation, consciousness and intelligence are not corelated to the physical force, inasmuch as the former *can not be converted into the latter.*

In the evening the speaker continued the subject, taking the spiritual phenomena as the symbols and illustration of spiritual science. He said that both the power producing, and the intelligence accompanying them, could not be traced to any mundane source; and while they had hitherto proved to be "The Despair of Science" physically, they were the intelligible illustrations of spiritual science which rests upon as *substantial* a basis as any accepted material science. The speaker illustrated his theory by several facts in his own experience, and elicited several questions from the interested auditors.

Bro. Clark's course of lectures promise much interest and profit, and we bespeak a large attendance, for he combines eloquence of expression, with clearness and logic of statement.

Spiritualism and Science.

Spiritualism can found no claim upon the original proscription and sterility of sciences now profitable and popular. If men, from time immemorial, had been trying to make use of steam, and had never apparently advanced beyond a change of names and phrase, the people who happened to be using the newest phrases would not make much impression by saying: "Ours is a new science, and new sciences ought not to be despised. Please to look at what electricity was fifty years ago, and what it is now." When the Spiritualists talk this way—as they always do—the obvious answer is that their pretensions seem very far from being new! Surely the witches and the wizards, and the conjurors, and all the rest of the fraternity have had their chance. Spiritualism should in all conscience be old enough to bear the light, to do some work, and to be self-supporting. But these three things are precisely the things which it most conspicuously and consistently declines doing. Its professors always demand money for showing off their supernatural powers; they do nothing which could not be done by natural powers, including artifice, and they generally, we believe, act in the dark or half dark. When we say that they only do what is natural, we do not, of course, mean that it is natural for a man to float in the air, for instance, but only that it is easy to suspend a man in the air, the difficulty being the concealment of the means. And, though not conclusive, it is worth observing that whereas the *modus operandi* of all known scientific processes is intelligible up to a certain point, Spiritualism is entirely obscure. Nothing else that we know supplies any key to it. We do not say that it is therefore unworthy of the attention of scientific men, or that the language which our popular *savans* use about it is perfectly candid. It is quite possible that many of them would rather it were not true. If spirit and matter are as diverse as Spiritualism would make them, a good many cherished though unavowed theories are worthless. The only popular modern physicist who entered frankly and modestly into the question—though with results very unfavorable to the pretensions of the Spiritualists—was Faraday the Sandemanian. His successors prefer treating the whole business as below their notice. And public opinion will probably be on their side till Spiritualism can be carried on a little more in the light, and without so many guineas and half-crowns.—*Ex.*

The above extract was given a very prominent place in the *Christian Union*, and without doubt, was endorsed by that paper. By many, the *Christian Union* is considered the organ of Henry Ward Beecher, but it does not represent him in the least. He lends his name to the paper, just as an influential Banker would to a friend that wanted credit. This may be considered a reprehensible act on his part, by many, but when we consider that the *Christian Union*, though it publishes many articles against the Harmonial Philosophy, is far in advance of the majority of religious papers in liberal thought, we will readily excuse Mr. Beecher for lending his name to establish it on a substantial foundation. That it gives expression to pernicious falsehoods against Spiritualism, and enunciates erroneous conceptions of the divine government, is true, yet the flashes of truth that occasionally illuminates its columns, is calculated to do far more good among a particular class, than its present statements can do injury to the cause of Spiritualism.

Henry Ward Beecher's Liberalism is like a General, who when invading an enemy's camp, does not let his real intention be known, but executes those movements that are least expected. Mr. Beecher is surrounded by those who are bitterly opposed to the liberal thoughts enunciated by the angel world, and he watches for opportune moments to present his flashes of liberal light, and then in such quantities that it will not bewilder with its dazzling effect the minds of his parishioners. He is doing far more for the liberal cause by his peculiar tactics than he possibly could as an itinerant spiritual lecturer. Some may claim that he is not acting up to his highest convictions of duty; but it should be remembered that the members of the Plymouth congregation are his pupils, and that they will only bear a certain amount of light at a time. He lays his hand upon their hearts, feels the pulsations, and then administers such food as will cause them to beat more liberally.

The *Christian Union* has a mission to perform, and when that is consummated, it will cease to exist.

Religious Insanity.

"Religion" in many instances produces the most disastrous results. An exchange gives an account of a sad case of insanity produced by protracted meetings in Clinton county, Mo.

It seems that a Mrs. Vender, wife of Mr. William Vender, a substantial farmer, had been attending a series of protracted meetings, in which she had taken a deep interest. Her mind was so constantly upon religious subjects that she at length became a perfect monomaniac. One night about eleven o'clock Mr. V. was awakened by a noise in the room, and on striking a light, discovered his wife passing out of the door with her only child, an interesting boy about thirteen months of age, in her arms. He instantly sprang toward her, and intercepting her progress, inquired what was the matter. She replied that their boy was named Isaac—that the Lord had appeared to her, and commanded her to imitate the example of Abraham, and offer the child up as a sacrifice; and that she was going to the kitchen to procure a knife for the purpose of obeying the command.

The horror-stricken husband at once realized the fact that his wife was insane, and snatching the child from her arms, placed it in bed; and then seating her in a chair, remained watching her during the night. In the morning the unfortunate woman exhibited some evidence of returning reason; and during the day recovered so far as to partially attend to her household duties. Friday night she slept soundly, and, in the morning, the husband believing that the aberration of mind was but temporary, went out for the purpose of attending to his stock. After an absence of an hour he returned, and on entering the house he beheld a spectacle that chilled his blood with horror. In the centre of the kitchen lay a block of wood covered with blood. On one side was the head of the infant; on the other the body. The fair hair of the little boy was drabbled with blood, and his features wore an expression of agony, showing that a struggle must have taken place before the terrible deed was accomplished. An axe lying near by, told how the work was done; while the mother, seated upon a chair, was swaying backward and forward, and exclaiming, "I have obeyed the command."

Neighbors were at once summoned, and the unfortunate woman, now a raging maniac, was properly secured. The poor father, too, is almost demented over this terrible calamity that has fallen upon his household.

Remarkable Case of Clairvoyance.

The *Advent Christian Times* gives a remarkable case of Clairvoyance, related by Captain Handy, who called to mind his experience on shipboard, in one of his whaling voyages during the years of 1845-50 At one time his chronometer run down, which deprived them of Greenwich time, so that he was compelled to fall back on dead reckoning, the old method of navigation. He had on board a young man by the name of George Thomas, of Duxbury, Massachussetts. He was a cataleptic, and also a natural clairvoyant. He was put to sleep, or entranced, and directed to visit Greenwich Observatory, near London, to see what time it was by the great clock there. He went, in mind, and on arrival described what he saw and heard. He heard the ticking of the time instruments, saw the pendulum of the great clock, and described its slow and heavy motion. He watched the hour-hands till all united in giving the time as just twelve o'clock, M. The Captain set his chronometer and sailed by it, afterwards during the voyage, finding it correct.

This was a wonderful case of clairvoyance. The young man knew nothing of the spirits, and could give no such information, except in a mesmerized state.

The Captain gave other instances in which this young man had given important information; once relating to certain "reefs" not laid down on any chart, lying contiguous to an island in the Indian Ocean, which they were nearing. This information was of great use to them.

MR. E. STEIGER, 22 and 24 Frankfort street, New York, is collecting sample copies of all American periodicals, and original Amercan publications, in the following departments: American Antiquities, Bibliography, Biography, Education, (exclusive of school books), Geography, History, Jurisprudence, languages, Statistics and other matters specially American. This immense collection he proposes to catalogue in a very comprehensive manner and exhibit at the Great Industrial Exposition at Vienna, which opens the first of May. Every publisher and author in the land is interested to make this collection and catalogue complete, and if he has not replied to Mr. Steiger's circular letters of inquiry, and forwarded his publications as directed, he should lose no time in sending in a full response. This catalogue is to be produced in several languages, and in order to show America's superiority in periodical and other literature, it is only necessary for each publisher to do his part promptly, and he need have no fear of the result.

"THE CLOCK STRUCK ONE."

"THREE PLANS OF SALVATION."

BISHOP A. BEALS has been lecturing in Buffalo. The anniversary exercices there passed off very brilliantly.

BROTHER W. N. SHEPHERD, of San Juan, Cal., contributes three dollars to our fund for sending the JOURNAL to poor widows and orphans.

JOHN BROWN SMITH will spend June, July and August in Massachusetts. Those desiring his services as lecturer, can address him during that time at Amherst.

JOHN W. COCHRAN, Attorney at Law and Phonographic Reporter, of St. Joseph, Missouri, enlivened our Sanctum with his presence last week.

DR J K. BAILEY gave us a call last week, on his way to Detroit. He proposes to labor in North-eastern M chigan. His post-office address until further notice will be Lapier, Michigan.

CAPT. WINSLOW speaks in Council Bluffs, Iowa, during April. Will then return to Ohio, where he has a seven months' engagement. His address in Ohio will be 172 Superior St., Cleveland.

DR. P. B. JONES is now located in Quincy, Ill. He is a fine healing medium, and will soon have a fine run of practice. He has but to be known to be patronized by the sick. So say those who know him best.

ST. LOUIS, MO., Mrs. M. W. McCord writing, speaks in favorable terms of Dr. William Hotchkiss, as a magnetic healer, and locates him at the south-west corner of Gay and Thirteenth streets.

INVALIDS hungering in despondency at home, secluded from the cheering rays and active forces that give both life and health, for want of better information, should not fail to read Dr. Stone's book on Vital Medicine and Progressive Treatment, that can be adopted by the patient most successfully at his home, however distant he may be from the Doctor's celebrated Health Institution. It is a work treating upon Progressive Medicine, entirely abrogating Allopathy and old fogyism.

DR. DEAN CLARK, who speaks in this city during April, designs to start on an Eastern tour in May, and would like to make engagements for the coming Spring and Summer months in Michigan, Northern Ohio, Central New York, and in Vermont and elsewhere in the North-east during the Summer. He desires an *immediate* application, so as to arrange his route before leaving Chicago. Address 99 W. Randolph Street, care of Dr. Avery.

HON. JOSEPH HENDERSON, of South Bend, sends us a copy of *Turner's South Bend Annual*, the contents of which show great prosperity and business enterprise in that thriving manufacturing city, where they turned out last year over $4,000,000 worth of manufactured articles of various kinds. Among other items we notice $10,000 in patent fly-catchers; $336,000 in furniture; $1,100,000 in sewing machines, and nearly $1,000,000 worth of wagons and carriages.

Which, Spiritualism or Christianity?

A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian—Boston, Wm. White & Co., Publishers.

The above is a work of 178 pages. The object of the correspondents respectively seems to be to convert each other. Mr. Parker desires to make a Christian of Mr. Hull—he in turn begs leave to be left out and at the same time shows the superiority of Spiritualism and beckons Parker into the folds of Spiritualists.

We do not see that either gentleman appears to be convinced of the error of his ways or of the beauty of each other's faith. It will be a profitable work for such as desire to know the arguments those gentleman used to convert each other, however great their failures in their respective attempts.

Mr. Hull in concluding his last letter says: "I still expect to hear of your conversion to Spiritualism;" to which Mr. Parker in his last letter replies and says, in speaking of Spiritualism: "I do not and can not feel any interest in these matters."

Disarranged Bones and Muscles of the Foot Replaced by Spirit Power.

Those who are familiar with spirit treatment of the sick and lame through the mediumship of Mrs. A. H. Robinson, of Chicago, are aware of the fact that in every instance one of the means of cure furnished is what is called magnetized papers, magnetized by the spirits who use her as a medium. These papers are invariably to be applied as directed to the sick and lame person, on retiring to bed at night. Through the instrumentality of those papers one or more of the same spirits get *en rapport* with the sick person and infuse new life and vigor into the system, and replace any bone or muscle that may by accident or otherwise have been displaced.

Reports of similar experience is given every day. Such cures are performed as in by-gone days would have been considered *miracles*. The spirits claim that they do such work in accordance with *natural laws*.

The magnetized papers contain elements of the spirits that magnetize them through Mrs. Robinson's mediumship. They are sent by mail in letters and *applied* to the patient *at night*. The spirit by a natural law of affinity can thereby reach that patient and do for him or her what is necessary to effect a cure.

The following was a desperate case of running sores upon the leg and ankle of a Mrs. Watson, of Cuba, New York.

The daughter whose letter is copied from below, sent to Mrs. Robinson, the medium, to diagnose and prescribe for the case. She did so and in due time the sores were healed but the foot was left in a stiff, crippled condition.

Then again the aid of the spirits were invoked and new magnetized papers were sent, and the following statement from

MISS MATTIE WATSON

in a letter of March 30th, will show what was done as a Modern Miracle to restore the woman's foot to usefulness.

MRS ROBINSON:—I will make this statement about mother's ankle and foot. She had not put the magnetized papers on but two or three times, before it help d her. The pain felt something like scraping the bone, and it was a long time getting well—longer than she thought it would be, probably on account of her blood. Long after it was healed up the foot was stiff, and she was sometimes discouraged and thought it never would be any better, and she would pray every night that spirits might come and cure her ankle. One night, when she was a sleep, her ankle pained her so it woke her up. She could hear the bones crack just like setting a broken bone. When she got up and walked around, she could walk as well as ever. Mother says you may state the facts in the JOURNAL in regard to the case, and she sends her love to you.

From your friend,
MATTIE WATSON.

Cuba, N. Y., April 3d, 1873.

Notice of Mass-meeting.

BRO. JONES:—Please give, as early as possible, publicity to the fact that it is determined to hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th. Sunday 25th will be devoted to lectures morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.

Yours, etc., G. W. KATES.

Cincinnati, Ohio, April 2d.

One Box Only, Usually Weans from all Desire for Tobacco.

MRS A. H. ROBINSON, Chicago, Illinois:—Having for forty-five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased *twenty-five pounds*. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to-day, appears quite different from the practice of years gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using Tobacco.

Respectfully, etc., etc.,
M C. MOODY.

Hamilton, Caldwell County, Mo., March 19, 1873

New Books.

THE POPULAR SCIENCE MONTHLY, for April, contains a great variety of intensely interesting and valuable articles. No one who wishes to understand the grand operations of the natural world should be without it. It fills a niche hitherto unoccupied in the list of periodicals in this country, and fills it well too. Everybody should subscribe for it. D. Appleton & Co., publishers, New York.

THE SANITARIAN, a monthly journal. The purpose of this publication is to so present the results of the various inquiries which have been, and which may hereafter be made for the preservation of health and the expectations of human life, as to make them most advantageous to the public and to the medical profession. The annual subscription will be three dollars, in advance. Single numbers, thirty cents. Communications intended for publication, books for notice, or subscriptions, should be addressed to the Sanitarian, A. S. Barnes & Co., 111 & 113 William St., N. Y.

City Entertainments.

[For the week ending, April 12th, 1873.]

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Engagement of the Eminent English Artiste, Miss Neilson, who will appear on Monday evening, April 7th, and until further notice, in her world-famed rendition of Juliet, in Shakspeare's Tragedy of Romeo and Juliet, which will be produced with appropriate scenery and appointments. Saturday, Neilson Matinee.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. "Fate" is still on the boards at Hooley's, and is as great an attraction as it has ever been. It will be presented each evening this week, with the Saturday matinee. Monday next there will be something new presented, which is being eagerly anticipated.

AIKEN'S THEATRE—Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. Irving's legend, as McKee Rankin gives it, is still popular at Aiken's Theatre, and will be given again on Tuesday night. For Wednesday the bill is "Carl Von Hook," a new play which Mr. Rankin has made a success in other cities. Stewart Robson, the funniest man in America, will soon appear to entertain the lovers of amusement.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. The temple of minstrelsy is still ringing with laughter at the splendid burlesques, travesties and farces this company are giving. Next week, in compliment to Miss Neilson, "Romeo and Juliet" will be given, with Mr. Cotton as the lover, and Mr. Arlington as the pensive maid.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Manager Wilder is increasing his corps of artists each week, and his hippodrome is becoming very popular. The new features are Mdlle. Elsie Dockrill and her celebrated troupe of riders, and Mr. R. H. Dockrill, the celebrated equestrian and trainer. All the old favorites are of course retained.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Spiritual Manifestations at Newburyport, Massachusetts.

From time immemorial spirits have been endeavoring to break away the partition walls that have separated them from mortals. All over the world, among all nations and peoples, there is no more common fact in the history of the past or present, however imperfectly it may have been understood or recorded. Sometimes,

"With slow and noiseless footstep,
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;"

at others with force and power, and all the peculiar characteristics that marked the spirit in earth-life. They seem determined, not only to break away the wall between them and us, but to give fierce and fearless blows at old bigotry and superstition, that, under the false name of religion would close the door between the two worlds.

The old and familiar story is repeated, of voices, noises, the movement of physical bodies, often with great violence, and apparitions. Then comes the oft repeated explanations of rats, wind, mischievous boys, and other equally vague and unsatisfactory things, but strange to say, the thing goes on; the manifestations will not stop, priestly robes nor canonical decrees can not stay the onward tide. We hesitate not to declare that in all these things there has been something for humanity, more important than the world has ever yet realized, and it must be admitted that deep within the human soul among all people ignorant or enlightened, there has been an almost universal belief that these things were spiritual in their origin.

Facts have proved, that as a general rule, there is a necessity for the presence of some one possessing mediumistic powers, in order that these things may occur, and we are inclined to the opinion that this is always necessary in the beginning of these manifestations, but that certain localities become so charged with peculiar electric and magnetic conditions, and we use these terms for the want of something more definite, and then manifestations will occur without the presence of a medium.

In the city of Newburyport, near the north-eastern corner of Massachusetts, and not very far distant from Salem, stands a venerable school-house, a plain wooden building where many a dominie and madam have taught the young ideas how to shoot. It is a one story wooden building with four windows on each side, three of them opening into the school-room, and one into an entry or hall, which extends across the front of the building, and is separated from the school room by a partition in which there are two doors, one near each end, and a window in the centre opposite the front door.

In one corner of the hall are stairways leading to the cellar and to the loft or garret above. The school-room is in the rear of the building sixty feet long by forty wide, and about twenty high, a full description and plan is given in No. 1. of this volume of the JOURNAL. A writer in describing it says: "It is one of the most dispiriting and unhappy apartments that children ever got into. Its furniture is old fashioned and in bad condition. It has no particluar history. It was built for a school-house originally, and it was moved to the present spot from another place; but the site had always been bare; there has never been a mansion that has had legends and old horrors connected with it. No tragedy has ever been perpetrated (as far as known) in this vicinity. Many people tell the story that a poor boy of thirteen years was flogged so savagely by a brutal female teacher in this very building fifteen years ago, that his death ensued in several days after the beating."

A friend at Newburyport writes to us, that "A boy for being naughty was confined in the cellar. Teacher went home leaving him there. The boy's sobs and shrieks attracted a passer by and he forced his way to the cellar and removed the boy. When taken out he was covered with a cold sweat and trembling with fear. Boy judged to be about ten years. This was given by a reliable person of Ward I. At that time he lived in the vicinity of the school-house.

"Report says the boy died soon after this. In 1870, various sounds and movements were noticed in the school-house, and it is stated that two teachers were obliged to give up the school.

"There is scarcely a phase of spiritual manifestation that has not been exhibited in this luckless spot. For a long time this school has been alive with a strange power." The dust-pans, brushes and various objects were frequently moved from their places. "Upon the teacher's desk are two bells; one smaller than the other. Frequently the lighter is seized by an unseen power, raised from the ledge where it usually rests, and violently rung before the astonished eyes of the scholars.

"One day last October, this bell played a part in which a certain amount of humor was displayed. Early in the morning, that is, a quarter to nine the boys who were playing soldier with sticks in the yard, heard this bell ring. They ran to the door of the building, but they found it locked. There was no one within. The janitor had built his fire and had long since gone away. Still the bell rang sharply and loudly. They looked up the street and they beheld the teacher coming down. She had just arrived. They entered the school-room in a breathless and timid body. Nothing was disturbed; every thing was in its place. The fire was burning brightly and both the bells were on the desk. The ventilator in the ceiling is frequently opened or closed by invisible hands. Any door in the building is likely to swing noiselessly open with more or less rapidity, and, in some cases to resist all available power to close it. Again at times the stove cover has been lifted by an unseen power and carefully replaced. Many times has the teacher summoned some of the largest of her pupils to help her shut a door that has just opened silently of its own accord, and many times has the power proved too strong for them.

"At times the whole school-room has been illuminated while the school has been in session, by a strong yellow glow, which, on dark days, has proceeded from the entry and entered through the partition window. An examination of the entry reveals nothing. The light springs from nowhere in particular, but from everywhere. After half an hour, perhaps, this light begins to fade away. It withdraws gradually and slowly.

"The school-house is often attacked by powerful currents of air, that arise suddenly at times when the atmosphere is entirely at rest. This phenomenon is in this respect a complete contrast to the one just described. In that calmness and light are placed in distinct opposition to the state of nature, while in this, tempest and agitation take place while the outside is calm and pleasant."

The phenomena of light and the currents of wind are corroborative of the ideas presented by Professor Hare as published in No. 24 of Vol. XIII. of the JOURNAL. The most startling facts are to be related. In October last, "on one afternoon about three o'clock, a boy named Lydston, a lad of thirteen years of age, suddenly saw, pressed flat against a pane of the second row of the partition window, a child's hand."

There is an account in an old book about a hand that came out and wrote upon the wall of a temple; those who believe in that, and we do, can not have any difficulty in believing this. The account, which the extracts we are presenting here, are taken from a very interesting pamphlet published by Loring, of Boston, entitled The Haunted School-house at Newburyport, Massachusetts. The writer continues: "It was yellowish white in color, entirely bloodless, and its fingers were spread widely apart.

"Below the hand was to be seen a portion of the wrist receding into the background. Before Lydston had time to make any outcry, two or three of his companions had seen it and all together they called to Miss Perkins. She at once hastened into the entry, an act that consumed but two or three seconds, and found no one there. The doors were all closed and the outer one was locked securely. No one had been in the entry and no one had gone out of it. The hand re appeared, and it was again seen. It took the same position nearly always. It became familiar.

"A week previous to the first of November one of the children exclaimed, with upraised hands, 'There is a boy looking in at the window!'

"The teacher came, there was no mistake—the children all saw it The face was pale, it was that of a young boy, was pressed sideways against the sash, and its eyes were turned upward.

"On the first of November he appeared on several occasions. Miss Perkins, the teacher, left her place instantly, hurried across the room to the open door, passed through it and emerged upon the corridor. At the further end of it she beheld the intruder.

"She approached within three feet of the apparition. The figure was that of a boy of thirteen. The visage was remarkably pale. The eyes were blue and the mouth sad, and the whole effect was that of extreme melancholy. The clothing was brown and somewhat faded and rubbed, and they seemed to have belonged to a taller person." * * * "She followed it up the stairs. It was not transparent—it was a substantial form. She endeavored to grasp it. Her fingers encountered nothing; her hands involved themselves in the very centre of its chest but they seized air and air alone. The figure then began to disappear. It sank down. It did not retire further or fade out, but it melted and fell away."

The above article with the quotations has been submitted by us to a friend in Newburyport who confirms the statements made and says;

"March 17th, 1873.—The school committee voted last evening to transfer Miss Lucy A. Perkins, of the Charles street school, to the Broomfield Male Primary School, and Miss Susie B. Lowell, of that school, is to take the place of Miss Perkins at the end of her vacation."

We shall watch with interest the result of this change. In the meantime the case is a very simple one with the knowledge we have of these things.

The proper plan is to form a circle, have a good medium, and invite the spirits to come and give their history and tell what they want. This will do more to settle the question than any or all reports about unruly and mischievous boys, which are so ludicrous as to merit only the contempt of the community.

We are promised further reports and shall be glad to hear from Miss Perkins or any other person who can give us information in regard to this interesting case.

A Card from Rev. George R. Barr, D.D.

[From the Richmond Dispatch.]

MESSRS. COWARDIN & ELLYSON:—You are aware that I have been a great sufferer from neuralgia of the head for nearly two years, and as I have failed to find relief till I put myself under the treatment of Dr. Persons, the great magnetic healer, I think it but proper that publicity should be given to the great relief he has given me. I reached Richmond from my home, at Abingdon, on Thursday evening the 13th of March, and put myself immediately under treatment, and it is a source of pleasure to me to be able to say that I feel myself entirely relieved.

I was subject to not less than two attacks of neuralgia each week, from which I suffered the most intense pain from five to twelve hours each day, and only found relief by the severest external applications to my head. The eighth pair of nerves of the eye were congested, my liver, spine, and stomach greatly affected, and, in a word, for a great portion of the time for the last two years I was disqualified for nearly all business; but now I am gratified to say that in the short space of ten days I have been relieved, and my system is in such condition that my general health will be fully restored. My whole system has been vitalized, and I feel that by the recuperative energy that has been imparted by Dr. Person's treatment my health, which has been waning for several years, will be fully restored.

I believe myself entirely cured of neuralgia, which to me is one of the greatest earthly blessings; for life had really become a burthen to me.

A great many cases of almost every character have been successfully treated by Dr. Persons since I have been in Richmond, such as neuralgia—one case of thirty years, one of six years, and others of shorter time—two cases of asthma, one of consumption, one of lameness, one of leprosy, one of disease of the periosteum of the whole side of the head (covering the bone), one of aneurism of the aorta—an organic difficulty from the birth of the child, now two and a half years old, the case pronounced incurable; several cases of prolapsus uteri; and remarkable improvement in cases now under treatment.

It has been reported that Dr. Persons's charges are exorbitant. Such is not the fact. His charges are very moderate. The poor, who are unable to pay have not been charged anything.

The facility and accuracy of the Doctor in diagnosing cases presented for treatment is really remarkable.

Do me the kindness to make such note of the above as you may deem proper, and if any charge *I will pay*. Truly yours, etc.,
GEORGE R. BARR.

P. S.—Dr. Persons informs me he will remain in Richmond till the 1st of May.
G. R. B.

Richmond, Va., March 24th, 1873.

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Medium's Column.

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Healing, Psychometric & Business Medium,
CORNER ADAMS ST., & 5TH AVE., CHICAGO.
—:o:—
MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.
Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.
MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.
TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.
☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.
N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one*. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Prof. Hare.

Well! I have never visited where some persons said that I have, besides I have no desire to do so. The time is not only coming when God will say "let there be light," but the time has already come when there is light. An exposition has been made by angels of light in human form! How many will make themselves fiends for the Almighty dollar. Those who made that ascent, for they ascended a little higher than before, were impelled by angels of light, and I am glad that it was done by the Spiritualists of New York. It was predicted by this medium when in New York that they would be exposed; so there are those who are gifted with the gift of prophecy, as well as others who are gifted with manifestations that are, indeed, material.

I would wish here to state that progression is going forward amongst some of the children of light; and I am sorry to see that others would bring the atmosphere of darkness into light; but convey my kind regards to those who would thus bring darkness into light, as we are competent to protect our medium from all such influences.

Lily Harris.

Oh! I shall be so glad when that dear "LITTLE BOUQUET" comes out. We are going to send it some maple-leaves that we gather from the tree of life, some branches of palm from the warm atmosphere of the soul, some buds of promise folded in true love, and we will fold them all into beautiful leaves for that "LITTLE BOUQUET." We will help to pluck for it roses, violets, daisies and all the other flowers; and won't it be so grand to have it come out in June, when the little roses and Mayflowers are in bloom. The Editor has been very long time in getting it out and we were so anxious to see it. Tell Mr. Jones that Lily Harris sends her love to him; also that little Willie Baker says that he is going to come and write the story of the "Maple Leaf" for the "LITTLE BOUQUET."

Henry Shallcross.

I do not know whether Uncle Henry will go there or not, but if he does he will hear from us. I speak collectively for there is in the world of intelligence force and power. I want him to go to Dr. Slades and see what can be done; and he will hear of little Clara and he will be satisfied that there is no death; and yet there is a fearful death which is ignorance. I am so glad that there are those who do not seek in darkness to obtain light. I have been trying for a long time to come, but have been kept back on account of that peculiar condition. I was named after my Uncle Henry. My name was Henry Shallcross and my uncle will know who I am. I died in 1869. Good day!

The Beecher-Tilton Case.

BY MRS. M. J. WILCOXSON.

DEAR JOURNAL:—I am strongly moved to seek you once more as the vehicle of my thoughts to the public; and as ever before, know that in your fearless and independent columns I shall find "a free platform." I am sometimes surprised to find how narrow and lop-sided our boasted *free rostrum* has become in some places—so much so, that the most alarming and dangerous abuses of power must be suffered to pass in constant panorama, while the deep, fervent and conscientious protest of the true philosopher and humanitarian must be smothered, and the earnest words of a public teacher, so-called "inspired," must be made to fall still-born, or this same public teacher must run the guantlet of condemnation, for daring to speak of any self-elected censor who may have become the sensational star of a certain party. For some time I have chosen to stand off, as an observer, rather than as an actor in the present social drama which is so disturbing the elements of peace and harmony among us. But when I see a manifestly vital, cruel wrong foisted upon American society, in which unoffending, worthy citizens and well-known philanthropists and reformers are picked up as victims, to be hurled without mercy into the sharkish jaws of an ignorant and prejudiced public opinion, it seems to me a solemn duty to enter my feeble but strongest protest, no matter how many gauntlets I may be forced to run by so doing. And this protest has been forced upon me by honest conviction, so I expect that all who may wish to silence me, will keep before them the last catechism of "the Social Republic," embracing these memorable words—"I have an inalienable right, etc. etc.," which that catechism accords *me*, in common with all others. In the pending imbroglio of Woodhull-Beecher-Tilton fame, it has puzzled me that Mrs. W. could so effectually entrench herself in her paradoxical position, and hide the glaring defects of her schemes, as to silence some of the wisest and best thinkers of the age, and thus prevent a correct analysis of her pretended reform. That reform, in the way of a clear, searching and critical survey of the marriage institution, is necessary, no thoughtful, progressive mind will deny, and, in this matter, Mrs. W. has told us no new thing, for the same idea has been made prominent in the life and teachings of a score of eminent apostles for the last fifty years or more. But when Mrs. W. tells us that her system of change, variety or promiscuity, is, as a rule for all classes, an improvement on the present civil institution of marriage in this country, she asserts that which has no foundation in fact or reason—for we may go among the classes who have longest and most completely and thoroughly adopted her spirit of license or choice, only to find anarchy, disease and social ruin. In the case of the Oneida Community, freedom of the sexes has not been accompanied with freedom or diversity of religious thought, and thus a creed has prevented social dissolution; but with no creed, no restraining force or power, as in the case of a mixed and heterodox community, including all the various grades of society as it is, does any one believe that her propositions, carried out, would not prove the most lawless and disgraceful farce that ever cursed a people? No one, however, can object to her putting forth *her views* on this question, and as freely as the law will allow; and if she chooses to make use of low epithets or dirty language, the world may be able some day to decide what "obscenity" consists in—and we hope the time will come when those who deny the morality of the Bible will not feel obligated to entrench themselves behind its most offensive passages, in order to excuse a similar form of language in themselves. It seems to us that the reformers and teachers of the nineteenth century can gain but little in adopting the style and language of a gross, filthy and semi-savage or barbarous age. But "there is no accounting for tastes." Again, her expose of Mr. Beecher has no parallel in this modern age, and we must seek a parallel, if we wish to find one, in the ancient days, when a "Thus saith the Lord" became the supreme authority. She has shown us how far her zeal in promulgating her extreme idea of social liberty can carry a person. And let us now survey the ground.

To abbreviate as much as possible in this article, we will remark the fact that Mr. Tilton, her biographer, and one of her present victims, has for years stood in the foremost ranks of society, a brave and fearless advocate of human rights, and the equality of the sexes before the law, and when Mrs. W. demanded his influence, he failed not to champion her cause; for doubtless he felt it to be the cause of humanity, and the cause of *women* especially, so powerfully and persistently, and apparently so sincerely did she press the claims of her movement. About this time, it would seem, she had become an intimate and trusted friend of Mr. Beecher's family and some of the most worthy and influential members of Plymouth Church. In this intimacy and fellowship, she possessed herself, (at least so she affirms), of important family secrets, and became a trusted guest and honored confidant, to such a degree as to hold the lives of the parties, as far as reputation is concerned, in her own hands.

According to her story, Mr. Beecher & Co. were converted, *practically*, to her social freedom platform; or, having previously stepped out of line, she found no difficulty in obtaining Br. Beecher's consent to her theory. Now came the tug of war. The craft on which certain extremists had been hammering so long was thought to be ready for launching; and who, of all the powerful divines of the age, which, of all the progressive, wealthy and independent denominations, could prove so desirable in the work as the eloquent and successful Henry Ward Beecher, and the highly popular Plymouth Church?

Well, the sop was taken—Beecher must be delivered up; peacably, if possible—forcibly, if necessary. The peaceable, persuasive arguments did not win. Poor, noble, conscientious Tilton stood in the gap. But this did not satisfy. Beecher was the man she chose to stand beside her, and from that hour of disobedience his fate was sealed. According to her doctrines, Mr. Beecher's *only crime* was in this refusal. There were no avenues of escape for him. He *must* stand beside her on that memorable night, and endorse her social freedom platform in the face of an astonished world, or she would unveil the domestic drama in those two families, and not only astonish the world, but drive the jeweled blade of deadly criticism and judgment down to the quivering soul-centres of all involved!

Even the gallant, noble Tilton, must be made to bow like a lofty evergreen pine before the hot, merciless fury-blast of this scathing fire! Feeling not for himself, but for others, the same as he had felt in his great heart for her, when he defended and honored her with his bold and fearless pen, and feeling for the cause of right, and truth, and justice, we have felt to weep that a *woman* could strike so rashly, so unfeelingly, into the life of one of woman's ablest, truest advocates!

And withal, in dragging Mr. Beecher before the world, his Infidelity is no crime with her. The very thing for which the world would crush Mr. Beecher, if proven true, is in her estimation, the very grace and virtue of the man! She goes largely into his defense, and proposes to stand by him to the end, and says, as quoted by a correspondent in her *Weekly* of March 8th, page 4th, "I exposed the secret life of Beecher, not to punish him, but to warn you, on general, social principles, that *it is none of your business!*" Now, let me ask, who made it the people's "business?" The very person who says, "It is none of their business." Then why did Mrs. W. make it so? She has repeatedly assumed, also, that the right to social freedom is a private, personal right, and should be protected from all public interference—and though Mr. Beecher were as amative as old Solomon, she places no restriction on the exercise of this right, where mutually agreed upon.

Let me ask, what is Mrs. Woodhull doing but overturning her own kettle, when she lauds Mr. B. for his amative qualities, defends him in the freedom she charges upon him, calls the propensity "noble," "redeeming," etc. —claims it as "a sovereign, inalienable, personal right," and says to the world, "It is none of your business?" "But," she might continue, "it is *my* business"—for the position she has assumed looks to us very much like an attempt at universal censorship, in which all her boasted freedom would be at an end with us as far as individual choice and comfort are concerned.

Mrs Woodhull's inconsistency lies mainly in this—she professes to be a reformer—to be touched with extreme sorrow and sympathy for all the oppressed—and especially in the case of all unfortunate marriages, and her plea is, that she is working for the happiness and elevation of the human race, and to accomplish this, she proposes the freedom of her Social Republic. And then, knowing the opposition of the majority, and the fierce judgment of the popular voice, she deliberately impales, as a victim of the popular clamor, a man like Henry Ward Beecher, as the first of her "five hundred" others, who are to be beheaded in due time! Could not any person of common sagacity see that she assumed in the case of Mr. Beecher & Co. the right of exclusive censorship over the liberties of not only Beecher, Tilton, & Co., but over the whole American people, and to force confession or denial from her victims, as in this case, herself compelling the controversy, and the persecution of a public ordeal, in the face of this strange declaration, "It is none of your business?

In regard to Mr. Beecher's guilt or innocence, I have nothing to say; but Mrs. Woodhull is not so dull as not to comprehend the fact that to the world at large, with their ideas of morality, she has the questionable honor of presenting him as an arrant impostor, knave, and libertine, all her protests to the contrary notwithstanding. She is the person who, with all her talk about domestic suffering has deliberately invaded two families of prominent men pledged to the vital issues of reform, and standing hitherto in the front ranks of human progress, among the superior lights of this generation. And whatever may be the final verdict of the American people and of the world, we think it a serious precedent in American affairs, when any one can recklessly and wantonly crucify, without positive proof, or with proof, even, any parties or persons who have done as much for the elevation of our popular standard as have both Beecher and Tilton. And it is scarcely to be presumed that with all the sterling worth and moral character of Plymouth Church, that body would long tolerate crime in the person of Mr. Beecher.

But one more point, and I will close. Is it the business of a reformer, even in case of guilt, to crucify the erring, betray the dearest, most faithful and self-sacrificing friends, blight the harmony and peace of home, drive the cruel nail deep into the heart of husband, wife and child, drag the passive victim to the scaffold of public opinion, and nail him there; or is it the business of a reformer to live out the higher declarations of the law—"Neither do I condemn thee; go and sin no more?" As Spiritualists and humanitarians, it is time for us to reflect upon all this, and ask ourselves if we can afford to be represented by any such spirit of wanton cruelty and betrayal as this, which has frosted the manly brow and prematurely stricken low the stately form of one of America's noblest and most worthy sons?

I can not think that genuine reform is ever improved by laying aside the garb of mercy, and it appears to me that a true angelic spirit of love and sympathy for the race, could never have permitted Mrs. Woodhull's exposure of old friends; but foreseeing the sure results, she would, especially with her social notions, have carried those secrets a whole lifetime, rather than involve so many innocent persons in the fearful ordeal of suffering. Surely it can not be a very pleasant thing now, for her to look upon some of those sad lives—lives that might have continued to be bright and glorious, but for the untimely eclipse, the dark and merciless storm of betrayal which she chose to send upon them. But our only comfort in all this is, that "every martyrdom brings new life to the world," and "offenses must come, but woe to him by whom the offense cometh." Nor would I add to the penalty which every offender must inevitably receive at last—but would rather wait for nature's sure and compensating law, knowing that justice will eventually be meted out to all, regardless of human authority, praise, or or blame. In all these quick recurring events we are learning one important lesson, viz., that those who theorize most upon justice, mercy, reform; those who complain most bitterly of persecution, misrepresentation and the iniquity and despotism of the popular judgment, are almost invariably the first to lay aside all responsibility in compelling their victims, whether friends or foes, to comply with their exactions, and holding them up to the burning contempt of an inflamed public opinion. Such a spirit as this must naturally prove subversive of all peace and fidelity, and becomes one of the most intolerant and aggressive of all authorities, for the reason that it claims the right to invade and possess the secrets of every individual in the land, only to hold them up to fierce discussion, and precipitate the victim so low in the scale of public contempt as to destroy all hope of future usefulness, and make the sufferer or sinner a mark for the whole world to treat with scorn and derision

It seems to be a passion and a satisfaction with some agitators who have suffered for their extreme notions, to hurl all suspected enemies into their "lions' dens;" carrying out the sentiment that "he who is not for me, (does not stand beside me), is against me." In this they appear to find a compensation for former mortifications and disappointments, which to us, smacks keenly of downright malice and revenge—nor can any quantity of sugar-coated pills, dealt so lavishly upon their patients, change the aspect of the case.

Every one who has had a vital, searching experience with society, knows that there is a sort of secret, Jesuitical spirit of intolerance, which, under the garb of friendship, and the mantle of professed sympathy, steals into our most sacred places, and cuts away the anchor of many a home! Is not this spirit as much responsible for the persecution it awakens in this covert plotting against the peace of families and individuals, as though it struck through United States mails and United States Commissioners? The motive may be no more honest in one case than in the other, for every actor in the drama must be considered as an agent of the powers that be, and in this day of judgment, who can say he or she is without sin, and thus warranted in stoning others? Can Mrs. Woodhull say it?

Kansas City, Mo.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

PILOT MOUND, MINN.—Richard Carr writes. The good old JOURNAL, that bold and fearless advocate of truth, pays its weekly visits and is truly welcome.

WATERLOO, IOWA.—H. P. Homer writes.—I am well pleased with the JOURNAL. Long may it live to combat error and carry joy to the hearts and homes of its many readers.

WALLA WALLA, WASH. TER.—B. F. Cross writes.—I am daily more and more pleased with *our* paper, the JOURNAL, consider it one of the essentials.

BYRON, MICH.—H. Webster writes.—The JOURNALS that come to our post-office are read, and not filed away, but they are cast upon the waters (which are troubled) that the fruits may be gathered after many days.

ELIZABETH, N. J.—Mrs. L. E. Lee writes.—I have been a reader of your JOURNAL for the past two months. I have derived more satisfaction from its contents than from any similar work devoted to our cause. I admire your candor and discriminating power.

WATERLOO, IOWA.—B. B. Parsons writes.—We take eight papers, but the JOURNAL is the first one noticed when the mail is brought in. You are in the front ranks of our army where you are continually exposed to the shots of grape and canister from Old Theology, but never fear—we know that you wear a coat-of-mail.

EDDYVILLE, IOWA.—J. Wilcox, P. M., writes. Prof. W. J. Shaw, of Leavenworth, Kan., has just completed in this city, a course of lectures on Spiritualism, to the entire satisfaction of believers in the Harmonial Philosophy. The Professor is a gentleman, a scholar and a historian, worthy the confidence and support of all liberal-minded persons and lovers of progress.

GOWANDA, N. Y.—Truman P. Allen writes.—You will find inclosed post-office money order of three dollars for which you will please send the JOURNAL for one year to Rev. A. N. Alcott, at Savannah, Ohio. I thought I would try my luck once more in letting the light shine on one of our Rev. Gentlemen. I had rather poor success here with our reverends, by their refusing to take the papers from the post-office, consequently we have a large supply.

MICHIGAN CITY, IND.—W. B. Gustine writes. I want to unite Spiritualists together in one grand brotherhood. I want an organization gotten up on a living mutual relief society. I want a living Christ, not a dead one. "Let the dead bury their dead." Let Spiritualists look after the tenement, as well as the tenant. I rent several buildings, and I find I have to look after both quite often, especially this past Winter. Instead of becoming poorer, I expect wealth more lasting than greenbacks or gold.

LOUISIANA, MO.—Mrs. P. DeGroodt writes.—Mr. Comings has just closed a course of lectures here, giving entire satisfaction. He is sure to do justice to the cause. He leaves us bearing the palm of victory, and has made many warm friends. We have just organized a Spiritualist society here under the name of the First Free Religious Society of Louisiana, and have twenty-five members. We have rented a hall and hold circles for development three times a week, and we invite lecturers and mediums to give us a call. They will find a hospitable home and warm friends.

PORT HURON, MICH.—N. B. Starr writes—There came to me a spirit by the name of Emma, and showed me a bottle labeled "Hartshorn." I suppose probably that is her other name, making in full, Emma Hartshorn. There is also with her a very young child. I can not make out where she lived, but am impressed that it was in Wisconsin. She wants her father to have her portrait; says her father's name is Hammond or Drummond, or some such name. Now, if there be such a person, and this should meet his eye, if he will write to me, I will tell him what to do to get her portrait.

LOWER LAKE, CAL.—H. Winchester writes. The death of my poor misguided son rests heavily on me. When the doctrine of the Spiritual Philosophy is in the ascendant—as it will be in the future—the grog shops and prisons will be things of the past. But my soul is darkly sad, for the weight of more than three-score years are on me and my staff is broken. My hopes have faded away. I would give my life to hear from my poor boy. But to me—

"None from that city return,
All is silent and cold."

HEMPSTEAD, L. I.—A. Vincent writes.—Hempstead is located about twenty miles east of New York. We moved from Jersey City out here about two years ago, but in all of that long two years we have failed to come across a Spiritualist. This alone is enough to convince you that they are about twenty years behind the times. But Hempstead is a beautiful village with about five thousand inhabitants, and it would be a fine field for a good speaker and test medium. I wish we could have the Gentle Wilson with us a while. The JOURNAL comes every week loaded with rich truths which go right to the soul. Long may it live.

ELLICOTTVILLE, N. Y.—Mr. Litchfield writes. During our visit at Moravia, N. Y., we witnessed some of the manifestations that occurred there. We saw our daughter and heard her speak in her own familiar voice, also saw mother, and heard her talk to us. My wife's mother showed herself. Their voices sounded as familiar and as natural as they did in earth-life, except it seemed to require a little more effort to speak. My sister's husband presented his hand from which he had lost his little finger; then his face, and spoke his own name, then the name of Mrs. Litchfield, in full, which no one in the form there present knew except my wife and myself.

WACO, TEXAS.—A. W. Hoyt writes.—I have attended several circles at this place, and I think if they could be continued regularly, manifestations would be produced that would astonish the natives. The Spiritualists of Waco have been very much disappointed in not receivng a visit from Mr. Foster and Fannie C. Allyn, while they were in Texas. There is a good hall here that could be had very reasonable, and I think a good lecturer or test medium would do well to give Waco a call while visiting the Lone Star State. Hundreds of poor souls are starving to death here from the effects of being fed upon the dry husks of Old Theology.

MIDDLEPORT, O.—Jas. M. Evans writes.—We are constantly having new phases of development or manifestations of spirit power. We place a blank sheet of paper on our circle table, and without pen or pencil the spirits write names and sentences upon the same. This to us is at least new. They also print long communications, visible to the medium only, but we are satisfied of the correctness of the medium's representation, as the communications are often above the range of the medium's ordinary mental capacity and on a variety of subjects. They encourage us to hope that the discovery will be made in the no distant future of rendering their communications permanent in a manner similar to the development of the picture upon the sensitive plate of the artist.

SPRINGFIELD, O.—Mrs. Mary A. Henry writes. Permit me through your very excellent paper, to say that the Society of Spiritualists and Liberalists of this place met together the 3rd of March and elected the following officers for the coming term of six months: Mr. J. Olinger, President; Mr. John Carson, Vice-President; Mrs. Rose Seibert, Treasurer; Mrs. Mary A. Henry Secretary. We are highly favored as a society in having Mrs. Lucia H. Cowles, of Clyde, Ohio, as a lecturer for us during the months of February and March. Societies in need of an earnest practical speaker will do well to engage Mrs. L. H. Cowles. Her inspiration is grand and eloquent, fully alive to the important issues of the day. The most radical can not fail to be suited. She goes to Van Wert the first two Sundays in April, and Delphos the last two. And now I must say that your paper is all and more than you claim for it. Through the inducements of our dear good Sister, Addie L. Ballou, I subscribed for one year, and am fully repaid by so doing.

SOUTH BEND, IND.—F. M. Milliken writes.—I met a good looking man here, a few days ago, who took himself for a Christian, and who did not know that men, calling themselves Christians, had been persecuting unto death all in their power who differed from them in opinions. I read to him the horrid treatment of poor Servetus by Calvin and his coadjutors, the history of Salem Witchcraft and Quaker persecutions in Massachusetts. He reminds me of a "Sunday school" boy, who, on being asked by the Superintendent, who commanded the American Armies during the Reolutionary War, answered vehemently, "Jesus Christ!!" And this is a fair average of a class of Sunday school bigots, who are trying to get their "God" in the Constitution, and to have Jesus Christ not only command our army, but to rule our Nation. Dr. Carpenter is permanently located here "healing the sick," diagnosing, giving wonderful tests of spirit power, and thus making many souls happy. Mr. Wilbur is doing some astonishing painting by inspiration which is pronounced by competent judges, to be worthy of master artists. Mediums are developing in many places, whose names I am not at liberty to give. At one place materialization takes place, and other phenomena are being developed.

WIOTA, WIS.—W. Foss writes.—I have just read Hudson Tuttle's lecture on the "Genesis and Evolution of Spirits," and your short comment on it. His reasoning and argument appear to me lucid and sound, when understood, but I think the obscurity of his language in one place, has led you to misapprehend his position. I read it three times, before I fully comprehended it, and it was only on the last reading that I discovered that you was mistaken with regard to his position on the immortality of man. As I now understand it, he meant to say that the spirits of animals are not necessarily immortal, but that in man all forces were satisfied and consequently that his spirit is necessarily eternal. He says, "Without this result, (immortality) creation is a failure;" and "As man is the fruition of this evolution, and its aim and purpose, so the evolution of an immortal spirit is the crowning glory of man." These extracts show plainly his position, but to the vast majority of readers they will appear mere declamation, and with most of us it is still an open question. I hope, therefore, that you will sometime "enter into an elaborate discussion of the question." But few of us have been favored with phenomenal evidence, and many that have, still doubt, and perhaps thousands would doubt in defiance of all manifestations, without scientific evidence to confirm them.

PRINCETON, ILL.—Mrs. J. N. Davis writes.—We have a developing circle of more than seven years' standing. Have developed several good mediums, one trance speaker of the highest order, through whom we have had the most powerful and impressive lessons from Lord Byron, Edgar A. Poe, Robert Burns and many others long since in the Summer-land. We, too, have had rich feasts from Mrs. Wilhelm Slade and others who have more recently passed to spirit-life; most prominent of all, however, is one influence who told us to call him Jester, who has had charge of our circle, and by good engineering has managed to keep it together and in working order. About the middle of last June a Mrs. Mcguire, of Aurora, Ill., came to consult Mrs. Cade (who lived with us then, and who is a powerful medium) as to the whereabouts of a daughter of hers who had been induced to leave home, by a good Baptist lady. Suffice it to say the mother had lost all traces of her daughter, and in a distracted state of mind came as a last hope to procure a clue to her retreat. Mrs. Cade gave her clairvoyant directions, and in four weeks from that time the lady came back saying she had followed her directions and found them right in every particular. She found her daughter, took her home, and came to thank Mrs. Cade.

WEST WINFIELD, N. Y.—Dr. E. F. Beals writes. The cause of Spiritualism is progressing in Central New York. The meetings of the Central New York Association of Spiritualists have been well sustained. We have recently held meetings in Norwich, New Berlin, and West Winfield, to large and appreciative audiences. Mrs. S. A. Byrnes, of Boston, and A. E. Simmons, of Woodstock, Vt., spoke at New Berlin, and Mrs. Kimball, of Sackets Harbor, gave tests before a public audience at the close of each meeting. At West Winfield A. E. Simmons and Mrs. Kimball were the speakers, and Mrs. Kimball giving tests to the satisfaction of all. Our next Quarterly Meeting will be held at Peterboro, Madison Co., N. Y., June 7th and 8th, the home of the Hon. Gerrit Smith, the great reformer and freethinker. We have engaged Mrs. Nellie J. T. Brigham and Warren Woolson to speak at that meeting. Our Orthodox friends have been surprised when they saw large halls filled with intelligent hearers, listening to first-class speakers, and the anticipations of Spiritualists have been more than realized since our society was organized. Spiritualists should organize in every county, and hold meetings quarterly, if not oftener, and unite their scattered forces, and every meeting held makes a demand for more meetings.

GENESEO, ILL.—John M. Follett, Secretary Henry County Association of Spiritualists writes. The following resolutions were presented by D. W. Hull and adopted by the Henry County (Ill.) Association of Spiritualists at their Quarterly Meeting held in Genesco, March 15th and 16th.

WHEREAS, We see a growing disposition on the part of monopolies to get the entire control of our government by buying up legislators and congressmen at the direct expense of the laboring community, and

WHEREAS, There is manifest a disposition among our law-makers to favor monopolies, legislating against the interest of the laboring class, and in the interest of monopolists, therefore

Resolved, That we believe the time has come for the producers of the country to form themselves into clubs offensive and defensive against this misanthropic class of community.

Resolved, That we believe that there is a moral demand for thorough change of officials in all departments of our government.

Our Quarterly Meeting was well attended and a great deal of interest seemed to be manifested by all. We were addressed by Mrs. M. H. Parry and by Mr. D. W. Hull. We had a "Feast of fat things, of wine on the lees, of fat things full of marrow, of wine on the lees well refined."

CLYDE, O.—A. B. French, President of the Society of Spiritualists at that place writes.—Bro. A. J. Fishback has just closed a very successful engagement at Norwalk and Clyde, Ohio, where he has been lecturing during the past six months. He has now returned to his home in Missouri for a short rest and to attend to his business affairs, after which he will again resume his labors in the spiritual vineyard. At the close of his lectures in Clyde the following resolutions were unanimously adopted by the society, which show their appreciation of his services:

WHEREAS, Bro. A. J. Fishback has been lecturing to this society continuously for the last six months past, and

WHEREAS, During all the time aforesaid, his lectures have been increasing in interest, and his audiences also gaining in numbers. And,

WHEREAS, Agreeable to the terms of our engagement with him, he is about to leave us for a season and return to his home, be it therefore

Resolved, That this society feel it not less a pleasure than a duty to place upon record some appropriate testimonial of our appreciation of his invaluable services to the cause of Spiritualism in our midst.

Resolved, That we regard Bro. Fishback as one of the most able and eloquent advocates of the cause of Spiritualism, and that we have the fullest confidence in his ability to serve the cause wherever he may go as well as in the sincerity and purity of his private life.

HUMBOLDT BASIN, OREGON.—L. W. Gitchell writes.—As I promised in my last letter that I would give you in my next some thoughts upon Christianity, I will now make my promise good. From all the information I have been able to gather, I can not avoid the conclusion that the "Christian Religion" is a mere figment of the mind—a "theory of salvation" resting on a mythical foundation. There was a time when the church ruled with an iron hand, when general intelligence had not reached a point where it could maintain an independent opinion, or express one, running counter to the church without fear of instant death or incarceration in a dungeon. When that philosopher modestly proclaimed that the earth revolved, he was immediately placed in prison, where he remained fourteen years. The church regarded his announcement as a dangerous heresy, inimical to the prosperity of her interests. They did not desire a true knowledge to go out among the people of the globe they inhabited. Galileo was finally brought before the cardinals, and with the alternative of death or recantation, he was compelled on bended knees, before high Heaven's hosts, to declare that his theory was false; but as knowledge found its way among the people, and reason forced a recognition of her claims, that moment the church began to lose its vitality. Some of the finest scholars of the age have carefully and critically examined ancient history, and report as the result of their labors, that what the Christian world regards as the "word of God," has mostly been taken from Pagan history where it found existence and expression centuries before the birth of Christ.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little *colored monitor* on which is a statement of each persons account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as *three numbers* will as a matter of necessity go before the name can be got out of the mail list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

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A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

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of Minneapolis, Minnesota.

By Prof. H. Barnard.

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HOUR HOUR HOUR

GRAMMAR

BY PROF. D. P. HOWE.

The author was induced to publish this little work by the urgent and repeated request of persons of all shades of education in every State in the Union from Maine to California.

It is designed to meet the requirements of a class of persons, immersed in business pursuits entirely cut off from the advantages and influence of the school room and whose opportunities of an educational development in this particular are seemingly at an end. He is satisfied that one of the greatest obstacles to the understanding of Grammar is the scattered arrangement of thought as exhibited in the Text Books in use His arrangement is *entirely original; what he has retained must be carefully read and digested; what he has omitted is not worth the looking after.* Any one can *speak* or *write correctly* after giving this little work *one week's* careful study The sale of over *twelve thousand* copies in two years without any special effort is proof that the work meets the necessities of the *adult population* of America and is the right-hand friend of the Self Student.

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AND

Christian Spiritualist.

BEING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT INTERCOURSE BY AN EPISCOPAL BISHOP, THREE MINISTERS, FIVE DOCTORS AND OTHERS AT MEMPHIS, TENN

Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Spirit Photographs, By Mumler.

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL, we call your attention this week to a word-picture of Spirit Photography. We have before us a large collection of them:

Number one is the tall and manly form of our martyred President, Abraham Lincoln. He is standing directly behind Mrs. Lincoln, looking down upon her. His hands and arms are over her shoulders. As we look at the picture the fingers of the right hand are doubled under the hand and the thumb being under the fingers. The index finger of the left hand is partially extended, the other three slightly turned in; the thumbs not visible. His head is bent forward as if looking over Mrs. Lincoln's head, giving him a saddened look—not stern or severe but firm and sorrowful. On his right stands his son, Willie. He has a fine, oval, boyish face and is looking forward and beyond the mother, as if anxiously expecting some one. The wife and mother now living sits in the foreground; her features are large, broad and full. They are not pleasant to contemplate.

Number two, Mr. Alison of Pittsburgh, Pa., is the sitter. He is a fine looking man. Behind him his spirit sister stands with her arms lovingly around his neck. There is a sweet pleasant smile overshadowing her face, evidencing joy and gladness of soul at this reunion. On Mr. Alison's right stands a child holding between the thumb and finger a floral anchor directly in front of the father. The child looks like Mr. Alison; the sister does not.

Number three, Mrs. Alison, Pittsburgh, Pa., a pleasant, good looking young woman, with full, serious face, is the sitter. Behind her and to her left stands her brother, a younger person than Mrs. Alison. There is a fine resemblance to the sister in the face of the brother. There are three spirit hands visible in the picture, unlike in size. They are scattering flowers over the shoulders and in front of Mrs. Alison, and the picture shows that some of the flowers were in motion when taken. They are sweet pictures, and when we gaze at them and remember that we, too, have dear ones in the Summer Land, who are scattering flowers along the pathway of our physical life, we are in our soul rejoiced, and in the fullness thereof we exclaim, A little nearer to thee, O God.

Number four, H. Gorden, New York, is the sitter. Behind and over him stand the commanding figure of Bishop White, holding in his left hand a cross. This cross lies obliquely across the breast of the sitter. The sleeves of the Bishop's gown are lose and flowing. The face of the Bishop is serious and wears an expression of firmness, but not cold and bitter. He is bald-headed, concave temples, nose large, eyes are shaded in a heavy brow. The mouth evidences great firmness, as well as a gentle mirth that never became boisterous, wears side-whiskers, covering the lower portion of the chin, the upper is smoothly shaved.

Number five, Mrs. Cottril, of Boston, is the sitter. By her stands her child. On the dress of the child is her name, Millie, encircled in a wreath of flowers. Below the wreath and name, and on the dress of the child lies a rattle. Millie was the correct name of the child.

Number six, Minnie Foster is the sitter. Behind her and over her in full relief stands the spirit of Avonia Jones, actress. Her head is crowned with a wreath of flowers.

Number seven, Capt. Copp, of Salem, Massachusetts, the sitter. To his right and partially in front of the sitter, stands the spirit of his friend Thomas Hunt and wife. We remember Hunt as a merchant, of Boston. There is a number eight, but our risen friend. Philadelphia, the sitter. Behind him stands his son, of Philadelphia, a spirit, with arms around her neck; and a spirit, with arms around her neck; and

Number nine, Charles H. Foster, of New York, the sitter. Behind and leaning over him with her arms laying over her shoulder, stands the spirit of Adah Isaacs Mencken. She wears a beautiful wreath of flowers.

Number ten, Moses A. Dow, the sitter. On his right and leaning against him, stand the spirit of Mabel Warren, her head inclined to the left, and the left cheek resting lightly on Mr. Dow's forehead. The head of the spirit is in a magnificent wreath of flowers. There is on the opposite side a life-picture of Mabel Warren. Any one can trace the resemblance.

Number eleven, Annie Lord Chamberlain, the sitter. The spirit of one of her guides is dimly seen in the background. His name is Hector.

Number twelve, Miss Carlton, of Lowell. Behind her stands her mother now in spirit-life. The face of the spirit is well defined but does not look much like Miss Carlton. Glover, of

Number thirteen, John Quincy, Mass. With his page of the album the spirit of his mother. On the opposite page of the album mother. No one can recognize this picture and fail to look at this as to the life-picture of our friend is a life-picture of our friend

Number fourteen and fifteen. Number fourteen Newark is the sitter. In number fifteen the spirit of his mother; in number fifteen the spirit form of his father. Between these spirits and Brother Clark we fail to see any family likeness.

Number sixteen, Mrs. Eastman, of New York, is the sitter. Behind her and leaning over her with left arm over her shoulder and crossing the face, stands her spirit guide. We take the spirit to be a girl wearing a crown of flowers.

Number seventeen, Mrs. Cushman is the sitter. By her stands her Indian guide with a tuft of feather in his hair. The spirit looks to us more like a white man than an Indian, and bears a strong resemblance to Mrs. C in his face. His features are well brought out.

Number eighteen, Mrs. H. B. Sawyer, of Winona, Minnesota, the sitter. Her husband in spirit-life stands by her, holding before her their child, a spirit of sweet remembrance of the by-gone days, not forgotten in the dear Summer Land.

Number nineteen, Mrs. French, of Boston, the sitter. On her right and facing toward her, stands her son, a spirit boy. This is a stiff cold picture, and might be readily imitated.

Number twenty, Samuel Carter, of Boston, the sitter. By him stands his wife and two sons now in spirit-life. His wife is in the act of placing a wreath of flowers on her husband's head, pointing to his face with her right hand. On his forehead shines a star. To her left and behind as well as Mr. C's right, stands his two sons. None can look at the boys and fail to see the Carter stamped on their faces. The likeness is very marked, and while we were studying this beautiful group, we felt the divine inflatus of loved ones approaching us, and saw by our side a beautiful group of angels. There were five of them, wife and sons and daughter, once ours; ours yet in the sweet memories of olden time, and ours still in the blessed memories of the Summer Land. We are coming, Archie, Farmer Mary and I are coming to you. The family above and the family below, greetings give to each other.

Number twenty-one, Mr. Montgomery, Hodsdon's Mills, Me., the sitter. Standing a little to the left is his daughter, a spirit, her left arm resting on his shoulder, the hand under his chin and near his mouth, holding to his bearded lips a white rose. There is a glad joy on the face of this spirit, that says, "Papa, I bring thee this sweet white rose from God's garden. I plucked it myself, and God was there, and when he saw me pick it from its tiny stem, he smiled saying, 'Carry it to your pa-pa, Birdie, and let him keep it as a trophy of the Summer Land.'"

Number twenty-two, Mrs. Wateman, the sitter, and by her stands her child, a spirit in short dress, wearing a wreath of flowers.

Number twenty-three, Mrs. Conant of *Banner of Light* circle, is the sitter. Over her and near her are seen three spirit hands and arms. One hand rests two fingers on her head. Two of the hands are left hands, and one is a right hand. Flowers are falling around and on to her.

Number twenty-four, same sitter, and standing by her, Brother Charles H. Crowell, now a spirit. We recognize the face. We knew him in the life-form.

Number twenty-five, Mrs. Conant the sitter, and by her stands her little spirit friend and helper, Vashti.

Number twenty-six, Mrs. Mumler, the sitter. Behind her with his right hand resting on her head, his left on her chair, stands the spirit, Dr. Rush. The Doctor has a fine face, is gray-headed and wears spectacles.

Number twenty-seven, Herbert Wilson, of Boston, is the sitter. By him stands his spirit-bride, her left arm resting on his shoulder, holding in her hand an anchor wreathed in flowers. This is a beautiful picture, and one that makes the soul feel glad.

Number twenty-eight, Bronson Murray, of New York city, the sitter. By him stands the spirit of Mrs. Robert Bonner, of Georgia, her hands resting on and over his shoulder. In her right hand she holds out in front of him a cross wreathed in flowers.

The Anniversary in Chicago.

BROTHER JONES:—The First Society of Spiritualists celebrated the 25th Anniversary of Modern Spiritualism, March 30th and 31st. On Sunday and Sunday evening we were addressed by Professor E. Whipple and Dr. Dean Clark, which, with the exercises of the Children's Progressive Lyceum, occupied the time until the hour for closing arrived. On Monday afternoon the friends came in and spent the hours in social converse until 7 P. M., when Brother George A. Stewart, Chairman of the Committee on Refreshments, announced supper, and the friends sat down to the bountiful repast prepared for the occasion.

About half-past eight, P. M., dancing was announced as next in order, in which both old young participated with evident pleasure and satisfaction. At a late hour the party broke up feeling satisfied with themselves and all the world besides

Brother Whipple's lecture on Sunday evening closed his engagement with the First Society of Spiritualists for the month of March. His lectures during the month have been very interesting and instructive, drawing large and attentive audiences.

At the close of the lecture on Sunday evening, Brother William Jones offered the following resolution, which was unanimously adopted:

Resolved, That a vote of thanks be tendered Brother Whipple for his able and very interesting course of lectures, delivered before this society, and that our best wishes go with him wherever he may be called to speak the words of eternal truth; and that we hope ere long to be able to secure his sevices again in Chicago.

Dr. Dean Clark is engaged to lecture for us during April; and for the first two Sundays of May we have secured the services of the veteran Hon. Warren Chase. Then comes Brother N. Frank White for the balance of the month. We are in a prosperous condition, and our Children's Progressive Lyceum is gaining in numbers and interest from week to week.

AVERY,
President First Society of Spiritualists.

Nebraska State Orphan Asylum Gift Concert.

To the Publisher.

DEAR SIR;—Having advertised the Nebraska State Orphan Asylum Gift Concert in your paper, we, the Managers of that enterprise, in compliance with an agreement made at the day of Drawing hereby inform you that the 20th, at which time we are advised it will not take place. The Management has been Postponed and assured it will positively take place. The Management assure you that they will require until that time to make Tickets are all sold excepting the few in desires us to complete and final settlements with their Agents of Agents, and we are informed that the orders they will use up all of them. By giving the above a notice in your next issue you will oblige,

Yours respectfully,
BAMBERGE & CO.
95 Liberty St. New York.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

JANE MARIA, wife of E. G. Clark, passed to a higher life, July 10th, 1872, aged 62 years.

Passed to spirit-life at East Troy, Wis., ERASTUS BERRY, March 13th, 1873, aged 75 years, 8 months and 26 days.

Our brother passed away in the full confidence and faith of the communion of angels with mortals.

Died in Sacramento City, March 12th, 1873, DANIEL E. WALTMAN, aged 37 years.

BRO. WALTMAN was a consistent outspoken Spiritualist, never flinching when the battle of opposition waxed strong and always true to his faith. BRO. WALTMAN was a native of Pennsylvania and was respected and esteemed by all that knew him.

MRS. P. W. STEPHENS.

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DR. DAKE'S
APPOINTMENTS FOR 1873.

Elgin, Ill., 1st and 2nd; Rockford, Ill., 3rd, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12th; Watertown, Wis., 13th, 14th and 15th; Fond Du Lac, 16th and 17th; Oshkosh, 18th, 19th and 20th; Ripon, 21st and 22nd; Whitewater, 24th and 25th; Waukesha, 26th and 27th; Chicago, Matteson House, 28th, 29th, 30th and 31st of each month during the year. Offices, principal hotels in each city. Chronic complaints incident to both sexes exclusively and successfully treated.

ENCOMIUMS FROM THE PRESS.

The *Western Rural* speaks of Dr. Dake as one of the most successful physicians in the United States.

DR. DAKE.—That this scientific physician has no equal in the West, thousands will affirm.—*Journal*, Beloit, Wis.

Live, energetic, liberal men, advertise. Such a man is Dr. Dake, who in the last three years has built up one of the largest practices of any physician in the West.—*Rockford Gazette.*

Dumont C. Dake, M.D., is having great success in this city. He is active, whole souled, in fact, one of the 'whitest' gentlemen we have ever known.—RELIGIO-PHILOSOPHICAL JOURNAL.

"Each generation in our history needs to be taught WHAT THE CONSTITUTION IS, and what the framers of it UNDERSTOOD IT TO BE at its formation."—PRESIDENT WOOLSEY.

THE Constitution OF THE United States,
FOR THE USE OF SCHOOLS AND ADULT PUBLIC AT LARGE.
BY
GENERAL S. WILLIAMS, A.M.

This work on the Constitution is the result of several years' experience in teaching classes in this branch of study, and has been prepared with special reference to the wants of pupils, the test of the school-room drill, the general interest of the public, and to aid in elevating the standard of instruction in our public schools. The merits of the work consist in the brevity, accuracy, and perspicuity of its definitions, and the pertinency of the notes and references, securing on the part of the pupils a familiarity with the text of the Constitution, and furnishing, without loss of time and labor, to teachers such additional source of information as they may need for more full information. If studied carefully in our schools it is calculated to foster a love for order, law, justice, and prepare the young for the various and responsible duties of citizens and electors under our system of representative government.

In these times when fanatical, bigoted and unscrupulous cliques are forming with the avowed intention of introducing amendments into the Constitution tending to restrict the religious liberties of the people, it is the *duty* of every good citizen to become familiar with that great and glorious instrument as it now stands and learn to appreciate more fully the wisdom of its makers and the crafty designs of a selfish priesthood and their blind followers who are seeking to defile it by their "God in the Constitution" amendment which is only an opening wedge which they intend to follow up with others until, if they succeed, the moral bondage of an American citizen will surpass in horror the worst African slavery.

The following are a few of the many commendatory notices which have been received, to which the attention of School Directors, Teachers, and their constituents is asked:—

From HON. JOEL PARKER, LL D., Royall Professor of Law in Harvard University.

The importance of a thorough study of the principles and provisions of the Constitution was never more apparent than at the present time, and I am not aware of any work better adapted to give the necessary information upon those subjects. JOEL PARKER.

From HON. WILLIAM K. MCALLISTER, Justice of the Supreme Court of Illinois.

I have a firm conviction that an accurate understanding, by the intelligent masses of the people, of the theory of our Government, Federal and State, and their proper relations to each other, is indispensable to the perpetuity of the system. The statesmen—the great living teachers of former times to whom the people would listen—are all gone, and the masses are thrown upon their own resources. While they repose in fancied security, the process of withdrawing power from them and the States, and centralizing it in the Federal Government, may be silently and steadily going on. Your work, as far as you have gone, embraces clear and well-supported expositions of the Constitution of the United States, and goes further to facilitate an acquaintance with that instrument than anything I have seen.

Respectfully yours, etc.,
W. K. MCALLISTER.

—o—

From HON. H. W. BLODGETT, Judge U. S. District Court of Illinois.

CHICAGO, August 31st, 1872.

I find the work exceedingly convenient as a reference book upon my own table.

Hoping you may meet with the success your enterprise deserves,

I remain yours respectfully,
MR. GEO. S. WILLIAMS. H. W. BLODGETT.

—o—

From HON. THOMAS DRUMMOND, Judge of the U. S. Circuit Court.

I fully concur in the letter of Judge Blodgett.

THOMAS DRUMMOND.

For the purpose of giving this work a wide circulation and getting teachers and students especially interested in it, the price is made so low that all can buy.

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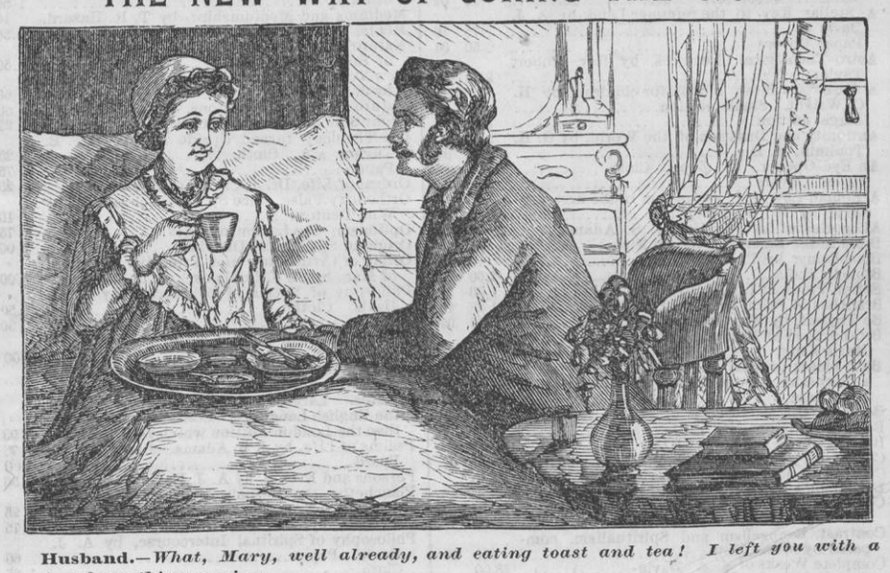
Nurse.—*Well, Mrs. Fogy, the Doctor's Ipecac vomits you splendidly. We will soon give you the Calomel and Jalap, next the Castor Oil, then an injection, and after that we will apply the blister and the leeches, and if necessary shave your head. You will be well in three or four weeks,—a little salivated, perhaps, but that's nothing. The Doctor won't charge you more than $40 or $50.*

THE NEW WAY OF CURING THE SICK.



Husband.—*What, Mary, well already, and eating toast and tea! I left you with a raging fever this morning.*

Wife.—*Yes, Albert, I am well already, and I took nothing but six of Spence's Positive Powders. They acted like a charm, and they cost only two cents and a half a piece. That is the tiniest doctor's bill you ever paid.*

We announce nothing new when we say that every thing in nature, from the least to the greatest, is either positive or negative. In other words there are in nature but two forces; and they do all the mighty things as well as all the little things that are done. These two forces are easily recognized under the different popular and scientific names which have been given them. In the solar systems of the universe they are called **attraction and repulsion;** in the earth they are called **north and south polarity;** in the ultimate chemical atoms of matter they are called **electro-positive** and **electro-negative;** and in animal and vegetable life they are called **male** and **female.** But wherever they dwell, and under whatever names known, they are always the same, always dual always found, upon an ultimate analysis, to be nothing more than nature's two great forces, the positive and the negative, modified by the peculiarities of the material forms in which they are embodied. The positive and negative forces are therefore the only powers of the universe of systems, suns, worlds, atoms, life, mind. The positive and negative forces move and guide, make and destroy, build up and tear down, lock and unlock everything in nature—they are, as it were, **nature's right and left hand,** doing everything that is done, and without which nothing can be done.

Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in ease the natural **balance,** or **equilibrium** of those two forces, is temporarily or permanently destroyed. The quickest, surest and safest way to do this, is to restore lost health is to **restore balance** or **equilibrium** of the negative forces; and the quickest, surest and safest way to do this, is to introduce into the body, or organ, the very required equilibrium. This can not be force itself by a machine or battery; because, as is well known, machine electricity, or magnetism, travels only on the surface, and can not be made to penetrate to the diseased part unless the current is made so strong as to kill the parts through which it passes. What is needed, therefore, is something that will carry the positive and negative forces into the interior of the body, and the interior of the various organs of the body. The **POSITIVE AND NEGATIVE POWDERS** do this; and hence their wonderful success in curing diseases of all kinds. These Powders are magnetically polarized, and act as **vehicles** or **carriers** of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidneys, the stomach, the intestines, the muscles, the womb, and every organ, fibre and atom of the entire body. Nothing, therefore, can escape their penetrating and pervading power. They search the system to the very marrow of the bones.

Truth is always simple. Simplicity is one of the evidences of truth. Now, nothing can be more simple and natural than the above explanation of the nature of disease and its remedy. It is briefly as follows: Every disease is an unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition. The remedy must be something which will convey to the diseased organ a sufficiency of the positive or of the negative force to restore the organ to its original magnetic equilibrium. This is done by the administration of the **POSITIVE** or of the **NEGATIVE POWDERS,** according as the diseased organ is in a positive or a negative condition.

One of the consequences of the great simplicity of this explanation and classification of diseases and their remedy, is the fact that a child twelve years old can treat itself if sick, by simply following the plain Rules which accompany each box of the **POSITIVE AND NEGATIVE POWDERS;** and it will be found upon examination that those Rules are as simple and as easily understood as any physician's directions for taking a dose of caster oil or quinine.

Mr. Jones at midnight, with a dreadful attack of Neuralgia. He sends for a Box of Positive Powders.

Mr. Jones in the morning, after having taken the Positive Powders. They put a veto on his Neuralgia.

It is our intention to publish, in this and future advertisements, certificates and evidences of the cure by the **POSITIVE AND NEGATIVE POWDERS** of all classes and varieties of diseases. We begin with the following certificates of cures in that large class of diseases which are attended with **Severe pain,** such as **Headache, Neuralgia, Rheumatism, Aches** and **Pains** of all kinds.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.** They relieved me almost immediately.—(LIBBIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EARLEY, *Huntsville Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to this suffering world.—(MARY E. WALDRON, *Allegan. Mich.*)

They cured my wife of **Neuralgia, Deafness** and **Bilious Fever.**—(CAPT. A. B. HORTON, *Pachogue, N. Y.*)

Your Positive and Negative Powders have been a great benefit to me and to my husband. They cured him of the worst kind of **Inflammatory Rheumatism.**—(MRS. S. B. STEPHENS, *Scoharie, N. Y.*)

"The wonderful working of the Positive Powders no tongue can tell, nor pen describe. I can now lie down at night and sleep the sweet sleep of my childhood."—(MRS. ELIZABETH HANNAH, Manti, Utah, now at Los Angeles, Cal.)

If you want a good, sound, sweet and refreshing sleep, take one or two of **SPENCE'S POSITIVE POWDERS.** For this purpose they surpass every other discovery and invention of man.

The **POSITIVE POWDERS** induce a deep, quiet, healthy natural sleep, from which you awake feeling refreshed, invigorated and exhilarated. On this point we refer to the above letter, and also to W. REED, *Keene, N. H.*, L ETHRIDGE, *Battle Creek, Mich.*, MRS. S. E. GRISSOM, *Smithville, N. C.*, and others.

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting. DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption. BRONCHITIS, Coughs, Colds SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

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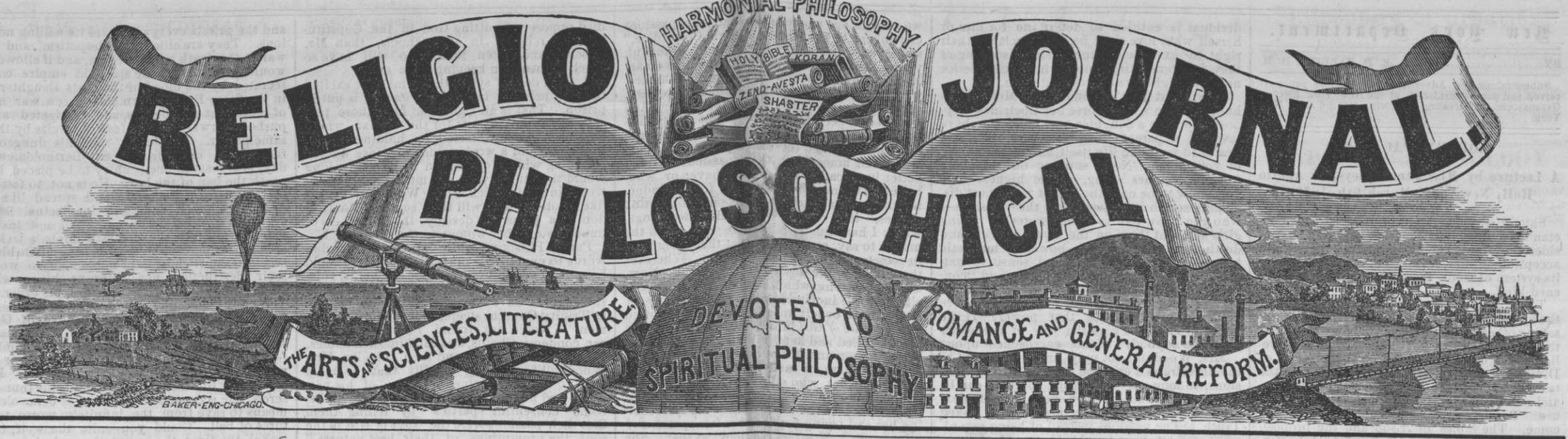

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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ARTICLES FILED FOR PUBLICATION.

Thrilling Incident in my Experience, by J. D. Robbins.
Religion of Jesus, by O S. Poston.
The Denver Ghost, or Miss Riseley's Interview with the Spirit of a murdered miner.
A Restless Spirit announcing its own Demise and pointing out the Locality where his Earthly Body Lies.
Spiritualism in a New Form.
Haunted House in Syracuse, N. Y.
A Genuine Haunted House in Kentucky.
A Ghost with its Throat Cut.
Spiritualism Examined, an account of a visit to Mrs. Juliette T. Burton, by Mark M. Pomeroy. Several messages of great interest in the article from Tom Paine, Stonewall Jackson, Thomas Jefferson and Theodore Parker.
Interesting Articles on the Bible, by D. W. Hull.
Pinches of Snuff, by Asa Forrest.
Religious Culture, a Lecture by Mrs. Maria M. King.
After Death comes the Judgement, by H. Straub.
Du Chaillu and Darwin, by John Syphers.
Is Christianity a Success, by H. Ames.
Memoirs of Jesus, by Thomas Didymus.
The Foolishness of Preaching, by T. J. Moore, M.D.
Ministerial Kleptomania, by Asa Forrest.
Bible Comments, by O. W. Barnard.
Bible Criticism, by J. L. Potter.
Central Ideas, by John Syphers.
A. Vision of the Spirit Land, by W. J. Vesceli's.
Mosaic Conception of Human Life, by M. B. Craven.
Rosicrucian Musings, by F. B. Dowd.
Two Religions, The True, and The False, by A. Gaylord Spalding.
Bible Reforms go backward on themselves, while Spiritual Reformations reach toward the condition of the Higher World, by A. S. Loveland, 20 years a Universalist minister.
Materialization of Spirits. How do they pass through Walls, eat food, etc., by H. C. Pierce.
Protect Mediums and Investigators, by J. K Bailey.
Correspondence on Reincarnation, by B F. Hughes.
Many other interesting articles on file for publication.

A Strange Story of a Haunted Spring.

[From the Sacramento (Cal) *Union*]

[If this should chance to reach the eye of Margaret Hillerson, of Glasgow, formerly of Aberdeen, Scotland, and whose maiden name was Margaret McPherson, let her rejoice and give immediate tidings to her son, Jason Hillerson, who, she was made to believe, died in child-birth, but who lives and is anxious to find a mother who has never yet seen her son. Let her not fear; her persecutor is dead, and on his death-bed confessed all. Friends of humanity are requested to aid in finding this woman or her whereabouts, or her death; and in so doing, will receive the gratitude of a heart-broken son.]

The above advertisement was taken from a Glasgow paper, and as it is, in a peculiar manner, connected with the facts which will follow, it is inserted at the beginning of this story, in the hope that after reading the singular history of this most unfortunate family, the reader will exert himself to assist the son in his endeavors to find a mother, who is yet ignorant of his existence, and whose life has been hid from him and her for many years. For the facts which I promised the reader, I shall use, not my own, but the language of a man who had himself tried living on the place called the "Haunted Spring."

There was, in 1850, near Visalia, a station owned and kept by the Butterfield Overland Stage Company—a sort of stable and blacksmith shop, where horses were changed and necessary repairs made. It was an out-of-the-way place, but not considered dangerous, as there were no inducements offered stragglers or Indians, except the change of horses, which were but common stock and any thing but valuable. At the time I mention the hostler employed was a man of intelligence and refinement, seemingly much above the position he occupied. Unfortunately, he was addicted to drink, and it was known all around that Jason Hillerson would work hard and faithfully, but spend all his money at Visalia during his periodical sprees, which occurred about once in three months. He had the manner of a foreigner, but one could not tell by his brogue if he were Irish or Scotch, and he never told; in fact, he was judged to be a man with a history locked up in his breast; one who had seen better days, and who, through some trying turn of the wheel of fortune, had come to California, like hundreds of others, to seek either fortune or forgetfulness, and like many others had been disappointed. He could converse fluently of London, Paris, New York, and in either the French, German or English language. Some suspected he might have been a valet to a lord, and with him had traveled, and in that way had acquired the languages and that ease and grace of manner gained only by constant companionship with the world. He never laughed or joked, and rarely conversed, unless he were "full," and then in such a guarded manner, that incidents of travel only were his subjects. In fact, he had the air of a man who wished no questions asked, and desired above all to be let alone. Such a position, away from every one, was most happy for him; and then twice a day he might be seen whistling away as he unharnessed the poor tired beasts and put in their places the fresh, prancing ones.

The day I wish to recall was in the month of October, 1859, when one time the stage rolled up to the stable with its usual style and dust, and the horses as well as driver, looked around surprised that Jason was not as usual, standing in the stable door. The driver called: "Oh! Jason; oh! Jason;" and the horses turned their tired heads toward the stable in seeming perplexity. No answer, and the only sound, that of the horses who were restlessly moving. The driver waited a moment, and as no one appeared he handed the reins to his companion and got down, as did several of the passengers. The stable door was partially open. He entered, and there on the floor lay Jason Hillerson, as he supposed drunk, but stooping to shake him, he found to his horror that he was cold, perhaps dead, and he quickly called to the passengers. They lifted the body and placed it on some straw in one of the stalls. Fortunately, one of the passengers was a doctor on his way to Fort Tejohn, and he made an examination while the driver and others searched the premises to see if any thing indicated the presence of a robber or murderer. The doctor could discover no marks of any kind to show that he had been foully dealt with, and as far as his skill could observe no reason why he had so suddenly expired, as every thing about him seemed to denote a healthy, well man. On the premises all was in good shape, even to the horses being harnessed, ready for the change. It was strange, but nothing could be done, only to convey the body to Visalia, bury it, and send some one else to fill the place; and so they did, taking with them all that remained belonging to the dead man—a few shirts, a coat and memorandum book which had written in it simply "Jason Hillerson, Glasgow, Scotland."

In town a post-mortem was held and again it was wondered how he could have died on his face, as if he had fallen and yet without a bruise on his person, and his case baffled the medical skill of that part of the country. At the inquest, all sorts of ideas were advanced by the crowd gathered around, as to why and wherefore, and it was finally conceded that the remarks of a stranger looking on were about true: "The poor fellow had died of too much whisky, and it had struck to his heart and he had gone out, without knowing it himself," and with that wise theory off his mind he stooped, picked up the little memorandum book which had fallen to the floor, tore the only leaf that had writing on it, twisted it up, stepped to the fire-place and lighted it, put it to his pipe, and so puffed a red flame into his tobacco, on which was written all that was known of the dead hostler. No one noticed the act, and others picked up the little book and laid it aside with a sigh for the odd genius that owned it.

A collection was taken up to bury "poor Jason," as he was now called, and the stranger surprised them all by his generosity. He attended the funeral, as did the whole town, and women's tears were shed for the poor, friendless man; and little children whispered and looked scared, and men who were being tossed upon the waves of restless destiny followed silently to his last resting place the unknown, forgetting for the moment their ambition and thinking only of the weary miles that separated the one they followed from loving hearts, that would wait and wait for tidings until hope would sicken into despair and twilight into darkness. He was laid away and in a few days the whole thing had passed from the minds of the village, and was numbered with the forgotten events of the new country, and everybody went about their affairs just as if they were insured against death; and the stranger who had been looking at land and talking of settling down there and raising sheep, had disappointed the land holder, and he too had gone, and the week was chronicled as an unlucky one. The Stage Company had some difficulty in finding a man to fill the place that Jason had so long occupied. It was lonesome there—not near enough to town—but at last, after considerable search and by increase of wages, one was hired and duly installed. All went along smoothly until the second night. He had finished his work, cooked his supper, had lighted his pipe and was quietly smoking, when he heard a noise outside. He looked up and saw Jason Hillerson peering through the window which was made in the upper part of the door; of course he was startled, or more likely frightened, but he said to himself: "What a fool I am, it was a cat or something else; there can not be any one out there, at least not Jason for he is dead;" but still he dared not look up at the window, and so commenced singing at the top of his voice, and got up and knocked around the room, stamping his feet upon the floor to make a noise. At last in desperation he plucked up courage, walked to the door, opened it, saw no one, and, with a loud drawn sigh of relief, started for the stable, entered and went to the side stalls occupied by the leaders. To his surprise he found them wet with sweat and exceedingly restless and excited. Not knowing what to make of such a strange fact and fearing that they were sick, he turned to get the cloths to rub them, when, to his horror, he saw Jason Hillerson enter the stable, go to the work box, take out the curry-comb, scraper and a skin, with some old rags, walk to the side stalls occupied by the pole horses, and commence rubbing one of them. The poor beast seemed to understand the unnaturalness of things around him, shook his head, whinnied, trembled, and at last commenced plunging as if wild, while all the time Jason's voice could be heard, "whoa, Bill; whoa, my beauty," but the more he tried to pacify him the more unmanageable he became, and his terror seemed to be shared by all the horses, while the hostler stood silently looking on unable to move a muscle, nailed by terror to the floor. At last Jason threw the skin over his shoulder, went back to the box, put away the comb and scraper, and whistling left the stable, taking with him the skin, which was never seen afterward. The frightened hostler left the place that night, walked to Visalia, and no promise of "big pay" could induce him to go back. He said that what he saw was enough; he'd rather starve; he'd swear the place was haunted, and Jason, poor fellow, had been murdered, and he would show himself until his murderer was found. Though every one laughed at him, he did not care; he had had enough of ghosts—all he wanted; never believed in such things before, but he did now. The agent of the company told him it was all folly; did he not remember the post mortem?—no bruises, no signs of murder, and why should he have been murdered? He had no money, and nothing had been stolen. The horses were all there to prove that. But laughing or poking fun made no difference, he would not go back; neither would he stay in Visalia, but left, and another man was dared into the place, and in a day or so, he too, came back, more frightened than the first. He swore he saw the horses kick right through the body of the spirit or whatever it was. At last, two men volunteered to go. They would chase the spirit into the spring which was near, and they did, and were in turn chased into Visalia, one of the men never recovering from his fright, and so it is to this day said to be a haunted place, and called the "Haunted Spring," because near the barn is the spring into which they say the spirit was driven. The land around has been sold over and over again to stock raisers—to those ignorant of the spell which surrounds the place; but it is of no use; no one can stay there; and for years at a time the place has been given up to his ghostship. One man considered it a splendid range for sheep, as they graze all day and go home at night to water. So he built a corral around the spring, and the first night he was awakened by a most pitiful bleating, and before he could dress and get to them they were all out and running in all directions for dear life. How they got out was a mystery to him, and he could never drive them in again, and was obliged to go away. Another man tried the same thing, used the deserted camp, made a bed and slept there himself; he was not afraid; he was waiting for him. He was not detained long before Jason Hillerson appeared and drove not only the sheep but himself off, and nothing could induce him to return. I could tell of others who have experienced even a worse fate, and to whom strange things have happened, but my story is not to frighten, but to ease the mind of the public, at least of Visalia.

Since the month of October, the spell which has hung for so many years around the spring has vanished, and Jason Hillerson's spirit, at least, rests in peace; and any one who desires that valuable land can have it, and have stock to graze there for all time to come, as far as the visit of his spirit is concerned; and when I tell you why one can buy the land now in safety and without fear, all will agree with me and thank me, and they will not wonder that Jason did raise a continual row, and they will be as glad as he that he is not now forced to dance on earth in all sorts of weather. But to my story, which I will make as brief as possible.

Years ago there lived in Glasgow a merchant who had accumulated a large fortune, by close application to business, and in the general prosperity of that city. He was a widower; had two sons whom he educated with great care. The elder—Jason, a sober, steady, fine specimen of a man; the younger—Robert, a low, unprincipled, illnatured fellow. The father gave Jason money to go into business. He was steady and industrious and would do well with a little help. Robby must wait until he showed signs of improvement. It would be like throwing money into the fire to give it to him as he was then behaving. He'd sow his wild oats and get through after a while. But the father was disappointed, for from the day Jason was installed in business Rob became more sullen, more reckless and disagreeable. He would not speak to his brother, and showed, without disguise, the most jealous hatred for him, saying he was the cause of all his trouble, and all he wanted was the old man's money. In course of time Jason got married, and all went along smoothly. He was prosperous in business, and his family loved his wife, which at first was not the case; but as they all lived under the same roof, they soon fell captive to the charms of her sweet disposition, and the old man loved her as a daughter.

About nine months after Jason's marriage his wife disappeared, and the family, as well as himself, were frantic with grief. They searched diligently, but all to no purpose. On the third day of her absence a letter came to Jason, telling him to look no more, as she had gone where he could never find her, and with one she loved far better than she had ever loved him. He, poor fellow, was almost insane, and for weeks his life was despaired of. During his illness the disgrace was hushed up as much as possible by the family, and the inquiries ceased, and as soon as he was able to be about he sold out his business at a great sacrifice, and left home and friends, to be for evermore a wanderer; traveled on the continent until his money was gone; then emigrated to America, a heartbroken man. Robert seemed to reform somewhat after the affliction and departure of his brother, so much so that the old man started him in business. He, too, was prosperous, but every one said it was owing to the "old man," who kept an eye on the trade. Be that as it may, he made money and spent it, too, but so quietly that his father did not suspect it. Then the old man was disposed to be more indulgent; had been so ever since Jason went away, and he had not heard from him and had supposed him dead. "He would not forget his old pa, were he not dead;" and so time rolled on, just as if there were no hearts breaking, no tears being shed or misery endured.

It was ten years after the disappearance of Jason's wife, and his consequent departure. "The old man" was seated in his comfortable library. He was indeed an "old man," and daily expected his call. His once erect form was almost doubled by the weight of years it carried, and his hair was white as snow. He was, as I said, seated in his library, when a servant entered and informed him that a lady below wished to see him, and before he could wonder who it could be, at that hour, for the lamps were lighted, she entered the room, having followed the servant. The old man was inquiringly looking at her as she threw aside the veil, when to his surprise and dismay he saw before him his son's lost wife; gray hair instead of the warm chesnut of ten years before, pale sunken cheeks instead of the bright rosy hue he had loved to look at, eyes colorless as if by continued weeping, and a form emaciated as by hunger. It was the wreck of his daughter who stood before him, and who would have thrown her arms around his neck had he not waved her off with his trembling hand and stern expression. After great effort he commanded his voice enough to be heard, although it was in a whisper that he asked "What she wanted? What can I do for you, daughter?" The poor creature, powerless to speak, threw herself on her knees before him, and putting a head almost as white as his own in his lap, gave herself up to unrestrained grief, and then at his feet poured out the tears of years, while the hand of the old man stroked her hair, and his feeble voice tried to utter words of comfort. At last the old head took its place beside the younger, and the old arms clasped the sobbing, agitated form close to his breast, and together youth and age mingled their tears in their grief, forgetting supposed wrongs, and remembering only *love;* the sweet light of other days come to them, and shed its peaceful rays on both their heads alike—and through the angel sympathy they both were mutually comforted. It was the old man who first broke the silence which had surrounded them—so accustomed is age to deal with realities; it rarely wastes a moment, while youth lets days slip by trying to realize their presence. Composure came at last to the poor tired woman, and there at the feet of the old man for hours she sat, her hand in his and her upturned eyes gazing into a face that saddened with every word she uttered. What was said between them they only and their God know; but the old man got out a package of papers, untied them and without again speaking wrote rapidly—as if dispatch were necessary, altering and making changes that he only understood—while all the time the tired head of the women lay in his lap. The writing was still going on when a step approached the door, and Robert entered, rage depicted on every lineament of his face. He did not at first speak; but after a look of withering scorn at the gray head that lay so silently in his father's lap, he turned to him, and asked how such a character had been permitted to enter the house. At the sound of his voice the form of the women trembled, and, shivering with fear, she arose from the floor and hurriedly took her place on the other side of the room. By that movement Robert perceived the work his father was at, and, with anger approaching madness, he stretched his hand toward the table to snatch the papers. The old man observing the movement, held them tightly in his hands—a struggle ensued, during which the frightened woman fled. The struggle did not cease until the old man fell back exhausted in his chair, where, in a few hours, he breathed his last. The father was buried. Although Robert searched long and diligently for his brother's wife he never saw her again. With the death of the old man all restraint was removed, and he rushed headlong into all sorts of dissipation, and soon ran through all his own and his father's money, and more was required to help him onward in his mad career.

There was a piece of valuable city property, but tied up in such a way that it could not be sold until it was proved that Jason Hillerson was dead. He was in a great rage to think he could not break the law, and do as he pleased and he made several trials, but all to no purpose, and it was then he determined to find his brother, if alive, and compromise with him. If dead, it was his own without further ceremony. He mistrusted Jason's emigration to America, so he commenced his search in New York, where he found people who had known him and was informed that he had gone to California. So without delay he embarked for San Francisco, where he arrived in due time, and found more difficulty in gathering tidings of Jason than he had in New York city; but after several months of diligent search he thought he had a clue to a man whose description answered that of his brother, and he left for Visalia, pretended there that he wanted to buy land for stock raising if he could find a suitable place and the price within his means. He soon had the whole town interested in his purchase, and landholders from far and near came to see him, and for a time he was quite "the lion." He purchased a horse and went out almost every day with different men trying to decide on a good location. Some days he would go alone. The day Jason Hillerson was found dead he had been out alone, and Robert Hillerson was the stranger who had suggested the death by "too much whisky." After the funeral he left California, and also America.

He had all the papers he wanted and could take his oath as to Jason's death, for he had seen him buried—he had all his brother's papers to prove it—a few precious trinkets that he had taken with him—such as a locket with his lost wife's picture, a lock of her hair, with a packet of love letters written before their marriage. It was all right now. The property was given into his possession and he sold it, but could never make up his mind to spend the money. He could not touch it; peace had forever left him, and he lived in poverty off the few remaining dollars he had left from the wreck of his own and his father's fortune. People thought him insane, knowing he had means in the banks, and some called him "the miser." Most of his time was passed within doors, and evidently in great torment, for his face had a look of terror upon it that excited the sympathy of all who came in contact with him, and in reality his life was a torture. Turn which way he might, that face was forever pressing into his, no matter how drunk he might be. It was his continual cry, "Oh, my God, there he is!" He made several attempts to kill himself, and once had nearly succeeded, but had been saved to endure still longer his unknown misery. Two faithful servants of his father remained by his side, never leaving him alone; and when sleep visited his eyes, which was not often, it was when these two faithful creatures on either side of him, held his hands, and under the promise that "no one should come near him while he slept." He ate what they set before him without complaint; rarely conversed with them, yet his lips moved continually, and they could catch, once in a while, a word, such as, "mercy," "forgive," "God," and they supposed he was praying. There were days when he seemed to be calm, or at least more so than usual, and it was on such a day that his servants urged him on "to take a turn, to cheer him up like." The sun was shining warm and pleasant, they said, and it would do him good. On their return, they were slowly turning a corner, when a youth came suddenly upon them. He was walking very fast, and they had not time to get out of the way before he had almost fallen into the arms of the invalid, who had given the stranger a glance of terror and screamed, "take me! oh, my God, it is Jason!" and fainted. The young stranger, feeling sad at the effect his presence had on the invalid, and sorry that he had been the innocent cause of perhaps a serious accident, helped to carry the unconscious man into an adjoining house, and left the room, fearing his presence would again agitate him, telling the servants he would remain outside to hear how he got along. In a few moments the servant appeared, handed a card to the young man, and said his master wished him to call at his house in the evening. The youth hesitated. The servant said his master wished to assure him that he was not seriously ill. That evening as early as half-past six found him at the door of the strange man's house. He was anxious to have the interview over; in spite of himself he was nervous and he unconsciously trembled as he was ushered into the presence of the invalid, who, to the dismay of the servants, wished to be left alone. They were not fairly out of the room before he inquired the name of the youth, who in an embarrassed manner said he had taken the name of Stetson. "Taken!" shrieked Robert Hillerson. "Why taken? Have you no name?" "Do not be alarmed sir; do not get excited," was the reply, "I will explain"—and he wished he had remained at home. The man was a raving maniac, and he must keep cool. "I am a foundling, and do not know my parents' name." "How old were you," said Robert, "when you entered the hospital; do you know?" "Yes, sir," replied the young man. "I was taken from my mother as soon as born." "What hospital?" said Robert. "St. Mary's," replied the other. "Oh! my God! my God! have mercy on me! Do you know your number?" asked Robert. "Yes, sir, I was told when I was apprenticed." "What was the number?" "No. 11." "Oh, my God, hide me," exclaimed Robert, and the miserable man was seized by such a paroxysm of grief that the stranger in fright called the servants, and it was some time before he was quieted. When able to speak, he again dismissed the servants, and telling the young stranger to pour him out a glass of brandy, he drank it, and requested him to be seated. He wished to tell him who he was and in what relation he stood to the foundling—No. 11—and that he must prepare himself to listen to a history that would make his hair stand on end, and his life forever miserable. And under the stimulant of the brandy, he related how there were two brothers—he the younger; how he had hated Jason, and he recapitulated events up to the marriage of his brother, and that he then determined he would make him suffer, and he could only do so through his wife, who was a sweet, kind-hearted, innocent girl, and always getting him out of scrapes. He told how deliberately he had planned their ruin. One day when Jason and his father were away he sent to Margaret begging her to come to him, that he had been on a spree, and was very ill. The poor girl did not hesitate, and was soon on the way. When she arrived at the house, he met her, and, in the presence of two men, she was handcuffed and conveyed by them in secrecy to an asylum for lunatics, where she passed almost ten years unable to escape. She had been in the asylum about eight months when she was taken very ill with brain fever, brought on by excitement; and it was during her illnes that a child was born, which was immediately sent to a hospital for foundlings; and when the mother recovered she was told her babe had died at its birth. The child was a boy, and he was placed in St. Mary's Hospital, and his number was eleven, and he had every reason to believe was his brother's child who stood before him. In fact he knew it from the strong likeness he bore his father. The mother had escaped after nine years; he knew it at the time and had tried to find her, but she had evaded him, and he had never seen her but once since, and that was the night his father had died—when she in desperation had come to the house while he was away, had seen his father, and told him her sad story, and who had been her persecutor, and his father had revoked his will in her favor, believing his son dead; and he had entered the room, seized the papers, and in the struggle for them the mother fled, and his father that night expired. He had never seen her from that night, but he believed her still alive. She had in all probability left the country through fear of him. He had dissipated all the property, and had finally started out to find his brother, in order to come in possession of the last that remained of their fortune.

(*Concluded on fifth page.*)

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

MODERN PAGANISM.

A Lecture by Miss Jennie Leys, at Apollo Hall, New York, March 9th, 1873.

Should any one attempt to introduce Grecian mythology into America he would be considered insane. The modern mind, though not accepting Jupiter, Venus, etc., must still have its system of Gods, though of a more enlightened kind.

Theology professes to hold the destiny of the human race in its hands, damning some and saving others. But Modern Theology combines the ancient Grecian mythology with some religious features of other nations. A Doctor of Divinity in Boston, said that the Bible is the text-book of morals for the American people, and no one has a right to protest against its use. To such a tyranny would they have you come. The fables of Æsop and the propositions of Euclid would be better for school use. Its truths, along with the other Bibles, may be commended. Whatever has been wrought in the past that is truth, will be preserved to the future. A Word of God that can be remodeled, amended and changed, is no perfect book. The sublime wonders of creation—the sun, stars and the eternal veracities of nature, constitute God's glorious book.

He who preaches Christ proclaims Christna of still more ancient times. The priests of Pagan mysteries are still in your midst. The Gods have diminished in number to three—Father, Son and Holy Ghost.

The old Heathen fast days are adopted by the churches now as fast days, and are often hypocritically made use of as feast days.

When the cross is transplanted from Ancient Paganism to our schools, it is time to protest against it.

Goethe asserts that all are plagiarists. The Bible is but a reflex of the ancient astronomical, mythologic symbols. As modern chronologists use the ancient signs, so modern theologians copy the ancient ideas. A Christ is miraculously born, and as gifted, appeared in other Bibles, showing the unity of all peoples. It comes from a yearning for some perfect heroes as models.

The truth, God's divine day promised so long, is coming.

Layard's Nineveh reveals the origin of many of our present ideas in vast ages back. Exquisite tablets, sculpture of splendid character, treasures thousands of years old were disentombed, and they solved many of the mysteries of modern religion. There were found the signs of the zodiac, and many other astronomical features.

Upon the Babylonian relics of the British Museum, the same may be seen.

The broad Asyrian plains were the places to invest the mighty pageant of sun and stars with the glory of God. The sun being the most prominent object of nature, was worshiped as God.

[Here the speaker showed by elaborate illustrations from history, how ideas of religion were founded on Astronomy.]

Christna was worshiped in India, as Christ was worshiped in far later periods. The people of this earth should know these things are founded on allegory. Each time it is a virgin that gives birth to a Savior.

Zoroaster said: "You, my children, shall be honored by a Savior who shall be preceded by a star."

In China, it was declared that a star appeared in the East, to show where the King reposes.

In ancient Babylon, the same things were said. The Asyrian emblems, and the Egyptian afterward, had their circle representing the sun and eternity.

The gospel, signifying *God-spell* comes from an ancient mystery. The Christian world denies the story of Chrisna, and yet every time they say "Amen," they copy the ancient Heathen name, Ammon, the Deity, from Jupiter, Ammon. They now say, "for Jesus' sake," instead of "for Jupiter's sake."

An early writer says, "All the mysterious events in Christ's life are to be traced out in the constellations, etc." The twelve signs of the zodiac were the twelve Apostles, and they are said still to control the religion of the planets. Easter day, the greatest feast of the the church, which celebrates the resurrection of Jesus Christ, is moved about according to the full moon. What have the planets to do with these feast days, that celebrate the resurrection of their God?

[Here the speaker, with a remarkable array of facts, showed the astronomical origin of the different religions, and went on to prove the real influence of the planets upon this earth.]

It is time, for Jesus' sake, who has been a million times crucified, by his followers, that the truth of these matters were found out. The least formal of the Christian churches celebrate the crucifixion of Jesus, but even this was copied from the ancients. Aschylus wrote a drama, B C., 400, presenting the Crucified Son of God. Thus allegories and fables are taught to the ignorant as God's word, instead of the great book of nature.

The Bible should not be given to our children until they have common sense, and can read it in connection with all the other Bibles.

Jesus said, "Thou shalt love the Lord thy God, and thy neighbor as thyself." This is the eternal logos that is to rise above all Bibles and the tombs of creeds until peace shall come upon earth, and the planet shall swing upward into the light, where shall be joy eternal. (Great applause.)

"Social Freedom."

BY WARREN HARRIS.

Since it is a well-known fact that the Spiritualists of America are divided into two parties, by what is usually called Woodhullism, I would like to offer a few thoughts on the subject. Both parties agree in thinking that the social health is in a very bad condition, and also agree in desiring to elevate society into a condition of harmony and happiness. Both agree, also, that to accomplish that object, females should have equal rights with males in *every* respect; and that the youth of both sexes should be taught a thorough knowledge of their sexual organisms. This doctrine is not Woodhullism, for it was advocated long before Mrs. Woodhull's name was known to the public.

Mrs. Woodhull's all-healing balm for our social misery is what she calls Social Freedom, which she claims to base on the Declaration of Independence;—that every individual has a right to pursue happiness in any way they choose, so long as they do not interfere with any other person's right. In this declaration all agree; but the dispute is as to where interference with another's rights commences. Let us see what her own definition of Social Freedom is. In an editorial in No. 103 of her paper, she says, "Now, Social Freedom means freedom in the social relations, as well for the demon as for the angel; it means that each individual is entitled to determine for him or herself what love shall be, and declares their right to exercise it unrestrained, so long as they find consenting parties; in which practice nobody's rights are encroached upon."

Now, right here I would ask Mrs. Woodhull, or those who endorse her doctrines, suppose you have a daughter on whom you have lavished a parents love and care, till she is dearer to you than life itself, and is the "angel" of your home. Now, suppose one of those "demons" comes along, whose highest love you know to be only the lowest and most disgusting selfish indulgence of the passions—who you know has seduced scores of young girls and sent them on the road to ruin and death, and he throws his powerful magnetic influence over her yielding and sensitive nature until she thinks she loves him and "consents" to all he would ask. Suppose you know all this and have the power to prevent it, have you a right to exercise that power? If she yields to him, and goes the way of the other girls, are anybody's rights encroached upon?

Mrs. Woodhull not only urges the right to the unrestrained exercise of the sexual passions, so long as consenting parties can be found, but she still further encourages that exercise by saying in her lecture, called Naked Truth, "The passions instead of being regarded as we have been taught to regard them as merely satanic and malign forces, to be repressed or enslaved, will be recognized for what they are; as the *voice of God* in the soul; as the promptings of our best nature; as the holy premonitions of a divine harmony in society so soon as they shall be undertsood and adjusted under the beneficent influence of freedom."

Here I would ask those same persons, are the passions *better* than benevolence or conscientiousness? But lest the natural inclination—the sense of right, and the duty to obey the voice of God in the soul, should not be sufficient to insure the unrestrained exercise of the sexual passions, she urges the dangers of insanity and other evils, which she says are caused by repression. In an editorial in her paper for March 29th, she says that the base of the brain presides over the functions of the reproductive organs—that in childhood the force which is generated there is made use of in building up the body, but when that is accomplished, that force must be expended in the exercise of the sexual functions, or it will be thrown back on the base of the brain, and cause headache; and that "most, if not all cases of insanity are caused by repression." This assertion, like many others which she makes, is offered without a particle of proof. If repression is such a cause for insanity, why are not the Shakers noted for insanity? And if this force is used to build up the body during growth, may it not be used in supplying the waste of the system? and would not a greater amount of exercise and a lower diet avert the danger of insanity?

Mrs. Woodhull professes to be a Social Revolutionist and strives to reorganize society on the above principles. Let us see how they would operate—not under the present unfavorable conditions, but in a society where every individual is physically, mentally and morally perfect. In such a society every individual would have the natural sexual desires, which he would feel that he had a *right* to exercise without restraint, so long as he could find consenting parties, and would know that those desires were the *voice of God* in his soul, and the promptings of his best nature. In addition to all these considerations to urge him on, he would have the fear of insanity if he permitted any restraint. But there is still another consideration. In an article entitled "Evidence," in her paper for March 1st, she says: "Every indulgence of the sexual appetite, under any restraint whatever, whether it be of fear of pregnancy or for any other cause, barters the happiness which has been vouchsafed by the Creator, walks in the direct road to disease and death, and entails upon the coming generations a blight which ages alone can wash away."

Now, it is evident that in a society exercising their sexual functions according to these principles, in a short time almost every woman would be a prospective mother. In that case, the force generated by the base of the brain would be required to assist in building up the body of the child, and could be used in the sexual act, only to the injury of the child; consequently, during gestation and nursing, a period of about two years, the man must seek gratification elsewhere. But where will he go? Every other woman is in the same condition, and every other man is going elsewhere like himself. How, then, are the men to escape the horrors of repression and insanity, for the next two years, or the entailing of a "blight on coming generations, which only ages can wash away?" But this is not the worst. This is the condition of the ordinary man. In the Beecher-Tilton article she says: "Every great man of Mr. Beecher's type has had in the past, and will ever have the need for, and the right to, the loving manifestations of many women."

How terribly insane the "great men" must become in such a condition. Her reorganized society would be like a new machine which, at the first turn of the crank cloggs itself. As soon as the first period of repression is over, the same thing takes place again, to be followed by another season of repression; and so over and over again. Now, is it advisable to advocate and encourage, in the present selfish and inharmonious state of society, principles which would work such poor results under the most favorable conditions? I shall no doubt be met with the stereotyped expression, "You don't understand Mrs. Woodhull;" but it is not complimentary to her, as a leader in a great reform, to say that she can not, or will not make herself understood. I know it is very difficult to understand her when she is arguing the question of "rights," but in regard to the unrestrained exercise of the passions, all her expressions agree with the quotations I have made. If she has anywhere said that right, duty, or safety, ever demand that the sexual passion should be restrained, either by its possessor or by society, I would like to have it pointed out; for although I have read her writings carefully, I have never seen it. If such a statement can be found it will be just as easy, and will serve the cause of truth much better, to point it out, than to say I misrepresent her teachings. I know that she talks about purity; but she says our notions about purity are all false. So, too, she speaks against promiscuity; but she says that for Mr. Beecher to enjoy the "loving manifestations of many women" or to have "twenty mistresses" is not promiscuity, but change. She also portrays the horrible effects of the exercise of the passions in *married* life; but her remedy is not restraint, but freedom to exercise them elsewhere. In her lecture, called Naked Truth, she says: "Brothels and social hells crowd the streets and avenues; passional starvation, enforced by law and a factitious public opinion on the one hand, and sickly and weary wives, and even husbands, on the other hand, overwrought, disgusted and literally murdered in their utter incompetency to meet the legitimate demands of healthy natures coupled with them."

Are the "legitimate demands," which murder its victims, rather than be denied, the *voice of God* in the soul, the promptings of our best natures?" This is the real question at issue between the advocates, and opposers of Social Freedom as taught by Mrs. Woodhull. Shall we control our passions, or shall our passions control us? In her lecture, "Moral Cowardice," she says: "One hundred thousand beautiful, young, trusting girls just budding into womanly strength and loveliness, the pride of homes, the joy of fathers, and the blessing of society, are every year snatched from their homes and by these respectable and reputable gentlemen sent on their mission of misery." True enough; but what impelled those men to snatch them from their homes, but their passions? What better justification could they have; or what better assistance could they ask for in inducing those young ladies to become "consenting parties," than Mrs. Woodhull's teachings, which I have quoted? It does not mend the matter to say, as she does, that the wrong is all in society, or in public opinion. Wherever the wrong is, the misery is the same. Now, are the passions, which demand gratification, although the inevitable consequence is misery and ruin, to be left unrestrained, and followed as the "*voice of God* in the soul," or shall they be controlled and kept in their proper sphere by the reason and the moral sentiments.

I know there are many, who do not endorse these doctrines, who still sympathize with her and lend their influence to her cause, because they think that the government are persecuting her and trying to put down free speech and a free press. Now, let us look at that. She says that when she was about to deliver her lecture on Social Freedom, at Steinway Hall, she went to Mr. Beecher and insisted that he should preside at the meeting and introduce her, and thus give his influence to help her cause; but failing to induce him to do so, she threatened to expose him at the lecture, and was only prevented from doing so by Mr. Tilton introducing her, on condition that she should say nothing about Beecher.

The central idea of that lecture, upon which she claimed to base her whole theory of Social Freedom was the right of each individual to be sovereign over his own sphere; but she went to Mr. Beecher, with that lecture in her hand, and trampled on its fundamental principle by trying to exercise her sovereignty over his sphere, and compel him by threats to do differently from what he chose to do; thus proving herself, by her own words, to be a tyrant. In that same lecture she says: "And we will as rigorously demand that individuals be restricted to *their* freedom as any person dare to do; and as rigorously demand that people who are predisposed to be tyrants, instead of free men and women, shall, by government, be so restrained as to make the exercise of their proclivities impossible." She says it is the duty of the government to restrain the freedom of those who take the life, or the property of others; so as to make it impossible for them ever again to practice such tyranny; and that, "The same rule applies to that class of persons who have a propensity to steal or destroy the character of others. This class of encroachers upon other persons' rights are more reprehensible than any other, save only those who invade the rights of life; since for persons to be made to appear what they are not, may perhaps be to place them in such relations to third persons as to destroy the means of pursuing happiness. Those who thus invade the pursuit of happiness by others, should be held to be the *worst* enemies of society; proportionably worse than the common burglar or thief, as what they destroy is more valuable than is that which the burglar or thief can appropriate. For robbery, there can be some excuse since what is stolen may be required to contribute to actual needs; but that which the assassin of character appropriates does neither good to himself nor to any one else, and makes the loser poor indeed. Such persons are the worst enemies of society."

With the lecture, containing that language, in her hand, she threatened to destroy Beecher's character if he did not submit to her despotism; and afterward put the threat in execution in her lecture at Boston, and afterward in her paper. Not only that; but threatened to serve five hundred others, whose private affairs she had been prying into, in the same way. Taking herself for law-maker, witness, and judge, has not her punishment been very light? It may be said that she did not make them appear what they were not, but what they really were. That don't help the matter, for it is not appearing to be what they are, or are not which constitutes the injury, but in having the means of pursuing happiness destroyed.

But Mrs. Woodhull acknowledges that she encroached on Mr. Beecher's rights as an individual, but that it was as a representative man that she exposed him, for the purpose of bringing about a great reform. Now, if Mrs. Woodhull has a right to encroach upon the rights of Mr. Beecher, for the purpose of bringing about what *she* considers a great reform, will some one tell me *why* Mr. Comstock has *not* a right to encroach on Mrs. Woodhull's rights, for the purpose of bringing about what *he* considers a great reform, or why any person or body of persons may not encroach on any other person's rights for what they consider a great reform? Has she rights which others have not? The very fact that she assumes such rights, shows that she has in her the elements of a tyrant. Is the freedom of the press, that you would defend, the freedom to send spies about, prying into the private affairs of individuals, and publishing to the world everything that will excite the curiosity of the gross and sensual? That is the only freedom that has been attacked.

There has been no attempt to stop the discussion of the social question, when the rights of individuals have not been invaded. But perhaps some will say that they should have been prosecuted for libel and not for publishing obscene papers. Let us test that by her own words. In "Naked Truth" she says: "Where is the line to be drawn between what is proper to discuss, or speak, or put in type, and what ought to be, or may rightly be suppressed by law? and in reply I would say, that anything said with an earnest purpose and for a good end, is or can not be obscene." She then goes on to say that if any other rule be adopted, the Bible would be the first book to suppress, and medical books next. Here she makes the *end* for which anything is spoken or printed the test as to whether it may be suppressed or not. In the Beecher-Tilton article she says what she charges Beecher with is not bad, but good, and divine—that public opinion which would prevent such things is the only bad thing about it; and avows in the strongest manner that her object in publishing that article was to drive Mr. Beecher to give his vast influence in favor of just such practices. If, then, that object was a good one, government would have no right to suppress it, but, if the government thinks it a bad end, then by her own construction it would have a right to suppress it. In the Challis article she does not express her object so clearly, but I can not see why it should not be the same as in the other. If, as she says, the "grand amative nature," and the "susceptibility to the magnetism," and the "loving concessiveness," is a good and divine thing in one case, I can not see why it is not in the other.

There is, also, an attempt to make it appear that this prosecution is gotten up by Plymouth Church and the Young Men's Christian Association, and is a proof of the same movement which is trying to put God in the Constitution, put down Liberalism, etc; but it is perfectly ridiculous to think of Plymouth Church having any thing to do with such a movement. It is well known that there is not a more determined opposer of putting God in the Constitution, or religion in the schools, than Mr. Beecher, and no ten men who will have so much influence in keeping them out.

A great deal of sympathy seems to be excited in some persons because a *woman* is put in prison. That is all right; but have those persons any sympathy left for the woman, whose happiness she has blasted, by holding her up to the scorn of a world which crucifies women for doing what it excuses in man? How long would they suffer what she must to avoid four weeks in a jail which Mrs. Woodhull says is like a hotel? And will they support the freedom of a press to destroy the happiness of hundreds of other women in the same way?

Parker Pillsbury, while he can hardly find words to express his horror that there should be such fiends in human shape as Challis, eulogizes Mrs. Woodhull and her paper, and says she ought to have a marble monument as high as Trinity Church steeple for exposing such men. I would ask friend Pillsbury how he can condemn Challis, and call him such names, for what he has done, and then eulogize Mrs. Woodhull for telling Challis that he had a right to the unrestrained exercise of his passions, and helping to induce those girls to become "consenting parties" by telling them that their passions were the "*voice of God* in the soul, the promptings of their best natures," and that the only bad thing about it is the public opinion, just such as he has been expressing? If, as she says, she exposed Beecher for the purpose of making such practices more common, how can it be shown that she did not expose Challis for the same purpose? and if that was her object, hadn't friend Pillsbury better reconsider, before he commences the monument?

The trouble which Mrs. Woodhull has got into, is of her own choosing. She knew, if she believed her own words, that she had no business prying into the private affairs of Mr. Beecher or any other person. In that same article she says: "The true sense of honor in the future will be *not to know, even*, what relations our lovers have with any or all other persons than ourselves—as true courtesy never seeks to spy over, or pry into other persons private affairs." While professing to believe what she there expressed, she had pried into the private affairs of five hundred other persons and, although she had said that those who invade the pursuit of happiness in others, by destroying their characters, were the *worst* enemies of society; yet she commenced destroying characters, and avowed her purpose of continuing to do so; thus, not only making herself the *worst* enemy of society, but doing it for the purpose of destroying the principles on which society is founded. She knew she would be arrested, and would, probably, have been more disappointed if she had not been than she was because her bombshell did not burst in Plymouth Church She had nothing to lose; and she might succeed better as a martyr than she had done as leader in the Women's Rights movement, or as a candidate for the Presidency.

I know very well that there are faults in the marriage system, and much misery in married life, but I believe that the misery is caused by unrestrained passion, and that when passion is controlled by reason and benevolence, happiness and health will take the place of discord and disease. I believe that true progress comes through growth and development instead of revolution. I know, too, that society is full of corruption, adultery and seductions; but as I believe that the publications of murders only increase that crime, so I believe that the publication of adulteries, seductions and debaucheries will make those vices more common. I append hereto, a note from Catherine Beecher to the ladies of New York:

"TO THE EDITOR OF THE TRIBUNE, SIR:—An emergency involving the delicacy and honor of my sex makes it my duty to submit the following facts to the ladies of this city:

"Nearly two years ago, at the request of a friend who had perfect confidence in her truth and purity, I accepted an invitation from Victoria Woodhull to ride with her in Central Park. The result was an impression that she was either insane or the hapless victim of malignant spirits. For she calmly informed me that several distinguished editors, clergymen, and lady authors of this city, some of them my personal friends, and all of them models of domestic purity and virtue, not only held her opinions on free-love, but practiced accordingly, and that it was only a lack of moral courage which prevented their open avowal of such opinions. I concealed all this, excepting from a few personal friends, because it is cruelty and a disgrace to any person of delicacy and refinement, especially to ladies, to have their names and character publicly subjected to inquiry as to such practices. Since that interview this woman or her associates have been carrying out a plan for making money by maligning or threatening conspicuous persons of such purity and sensibility that it would be expected they or their friends would pay large sums rather than come in collision with such antagonists and their filthy weapons.

"Such an operation carried out in New York would extend indefinitely. The proper way of meeting this evil is to secure the enforcement of an existing law, by which an officer of the State, and not the person assailed, may prosecute any who circulate aspersions of character which they can not prove to be true, it being made in such cases as this, a penitentiary offense. When such a law is well executed, and when imprisonment for life, without power of pardon in any human hands, shall be the penalty for murder, then the present exasperating surges of society will be assuaged, and the dove and olive branch appear. American women possess a power little appreciated or exercised; for it is certain that there is no beneficent law which they would unite in asking to have enacted or enforced which would not readily be granted. For this reason the influence of the ladies of this city is besought to secure in this conspicuous case the enforcement of the penalty for the most cruel slander that many have already suffered, and which is still threatened to others. The officers of law whose duty it is to abate this evil are at hand, and their ear can be reached by many a woman whom they respect. At the same time, our clergymen can be entreated to lend their co-operation by teaching from the pulpit (what many do not know) that helping to circulate aspersions of character which they can not prove to be true is a violation both of the decalogue and of civil law."

Danville, Vt., April 2d, 1873.

The Young Men's Christian Association--The Jesuits of Protestantism.

BY HUDSON TUTTLE.

The man who has no peer as a Statesman, who has profoundest insight into the potent influences which govern society, who has realized the old time dream of a united Germany, Bismarck, intellectual King of the German Empire, forbids the Jesuits his realm. That dark Order, growing like a loathsome fungus from the heat of passion and ambition, in the Catholic church, has mined its way under the structure of European society, and its blasting miasma is universally felt. Its numbers are not large, but its members work in unison, and the priests everywhere are its willing minions. They are allied with despotism, and at war to the death with freedom, and if allowed, would soon subvert the splendid empire consecrated by the blood of the hosts slaughtered in the fierce Franco-Germanic war; a war not of races, but of religions, and instigated and pushed forward to its fearful results by this same power. The Jesuit, with his dungeon, rack, fagot, *autodafe*, and St. Bartholomew's day, is at least in one country to be placed beneath the ban of the law. He is not to fasten on the vitals of the State, and spread like a deathly gangreen, ending in intellectual lethargy and spiritual death. He shall not insinuate himself into the domestic circle, a jackal sniffing for heresy; he shall not ingratiate himself into the friendship of noble men, to work their destruction, nor dethrone kings who chance to disagree with the fiat of his order.

Who is the Jesuit? In him the fear of God has worked spiritual death. His love of God has destroyed his love of his fellow-man; blasted affections, and destroyed all his nobler feelings and sentiments. He has no fear of man, so much greater is his fear of God. He has no pity for suffering, and regards the thumb-screw, the scourge and the stake as benevolent means to save from the infinitely worse tortures of hell. Could you unite the wolf, the jackal, the tiger, the hyena, the snake into one being, having only the worst qualities of each, and then instill the subtle craft of the spider, the poison of the scorpion, the venom of the cobra, that being could be called by no other name than *Jesuit*. The pages of history are red with the blood of his victims, and at one time his accursed order, clutched the throat of civilization with such persistent ferocity, it seemed the nacent awakening of thought must relapse into ignorance and the dismal night of mediæval ages, continue forever.

Accursed by all who love liberty, under another name, with milder features, this despicable order thrusts itself out of the contending sea of Protestantism. Around it the clashing sects gather and adhere. It is now the Young Men's Christian Association, the *Protestant Order of Jesuits*. All that has or can be said of the Catholic order applies to it, except they have not the power to enforce its dogmas. In the petty measures of manipulating public opinion; by open attack or insidious calumny; by unscrupulous falsehoods, by the guilded bait to selfish ambition, it indicates its kinship. What is requisite to bring out its concealed ugliness; its spotted skin, its venom-fangs, its retractile claws, is power; and that power it seeks through the reconstruction of the Federal Constitution. To this end it is slowly and surely working, with a step that is the tiger step of despotism. It is the power to be most feared in the struggle which is inevitable, because it will never rest content until it is victorious or vanquished.

As the decay of Catholicism called forth the Jesuits, so the decay of Protestantism has evoked the Young Men's Christian Association. It represents the life of united Protestantism. It is by its aid revivals are created and sustained. It hovers, a black bird of evil omen, over the anxious seat, and the altar; puts words into the preacher's mouth at the desk, and kneeling in prayer. It assumes the unction of holiness; it clothes itself in the robes of respectability; it promises honor and emolument. Not enough to control the desk, where ideas die in birth, and the mould of the grave is pronounced healthful sustenance, but in every town, it seizes the rostrum, under pretense of instruction, and then supplying such mental food as it pleases, consisting of a light article of scientific literary or theological gruel, by a class of lecturers created by this demand, harmless because without ideas. The very light supplied is darkness. It thrusts itself between the eye and the light and calls its grotesque shadow the midday sun!

It grasps the press, and dictates to the author and the editor, trembling for reputation and pecuniary success, threatening to change the fickle wind of public sentiment. It winds its slimy way into the legislative hall, and bribes the statesman with promises of its support.

Thus has it eaten, like a worm in the heart of the oak, through the structure of society, and awaits impatiently the reward of its labors. A Constitution based on the Bible as the sacred word of God—then test oaths excluding freethinkers, from office or preferment, implacable laws compelling religious observances, and then, oh, Liberalist bound hand and foot, like a malefactor in the stocks—then—what then?

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Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

Philosophy.

Kant divides Philosophy into physics, ethics and logic. The two former material sciences which recognize external or internal facts, and the latter merely formal, treating of the form and connection of our thoughts. This system holds that sense is the faculty which receives the matter of all the phenomena of nature in a passive way, having two modes or forms of receiving, and consisting of the two receptives, time and space.

It regards reason as a faculty, as acting independent of time and space by six activities, designated as absolute totality; absolute limitation; absolute substance; absolute necessity; absolute cause, and absolute concurrence. It considers mathematics as the science of the laws of the sensitive faculty of the mental receptives of time and space.

It speaks of metaphysics as a pure, rational science, that contemplates the rational grounds of all, that presents itself to the mind. Hence we have the metaphysics of nature in the science of ontology and cosmology, and the metaphysics of morals in the science of psychology and theology. Kant's system furthermore holds that Philosophy investigates the faculties of sense, understanding and reason, and their results—intuition, conception and idea. Intuition being present in time and space, conception absent in time and space, and idea out of time and space. In other words, intuition is everything present in time and space that we see, feel, hear, taste and smell. Conception everything absent from time and space that we think of without touching, and idea is everything out of time and space merely thought of.

Kant also teaches that we have knowlege *a priori*, which is both universal and necessary, and is therefore, not derived from experience, but that objects are only given to us by the united operations of sense and understanding, and that reason itself has the power to generate pure knowledge *a priori*. The object of the critical analysis and circumspection of reason being to establish the fact, that we have synthetical judgments *a priori*. We do not regard this observant analycist as being sufficiently distinctive on the subject of intuition, nor does he show any specified knowledge whatever of the important polar mode, measure or means of mental action.

The ever present and ever moving *vis a vis* underlying the merely phenomenal mind, as well as constitutional measure of all other entities, and the univercœlum plane and links of connection necessarily existent between all things could be better explained by the use of the properly defined terms, polar condition, interchange in the evervaried magnetic forms of motion on the electrical plane. The mere overawing terms, "time and space," so popularly used by popular metaphysicians, rather serves to close out, than invite the more critical thinker's interior inspection.

Locke thinks the inferior reasoning power of the lower animals, is the result of their inferior powers of abstraction; and other writers even doubt man's powers of abstraction. We allude to these positions to show the unsettled nature of metaphysical conclusions in point. In fact it would seem that few if any of them, have had a clear perception of the true intuitive source, connection, means, mode, measure and manner, of mental action. As remarked in a former article, they seldom, if ever, have stopped to inquire as to the true constitutional condition and relation of ultimated formation, much less the sum total entities from the primitive protoplasmic to the highest individualization, entering in the sum totals of any measure of proximate being, such for instance, as the primitive protoplasm or highest individuality on our earth-plane of existence.

Gassendi first taught that all our ideas were compounded of sensations, and in no manner innate.

Logicians teach five rules of conception, or perfect reflection, as follows:

1. We conceive of all things clearly and distinctly in their own natures.
2. We conceive of things completely in all their parts.
3. We conceive of things in all ther properties and relations comprehensively.
4. We conceive of things extensively in all their kinds.
5. We conceive of things orderly in a correct manner.

Hence, according to logical ruling, every perfect idea includes clearness, completeness, comprehensiveness, extent and system or order.

Such ideas are very few and very far between. Though we approve logicians and logic they are generally more devoted to "Go-to-meeting fix-ups" than native observation and common sense. There has been more metaphysical genius, and logical accumen wasted on the varied grades of theology than would have been required if properly, clearly, completely, comprehensively, extensively, systematic and orderly directed, to have got up and put "a good thing" into practical operation at the start.

As it seems to be an universal rule, however, that every thing shall work out its own perfection, and that mankind in particular shall work its passage, nature or fundamental purpose took the proper course, and hence the results of all this seemingly useless work, which we would not now value half so much if it did not come up as it does, in the form of a long, eventful and costly experience.

Lord Bacon, one of our most profound logicians, attributes the prevalence of error to four causes which he calls "Idols," the first of which he called "tribe," or the popular errors of the human race. The next were those of the "den," or those of self-love and vanity. The third were the idols of the "Forum," arising from the use of words, which when analyzed, had not the sense imputed to them. His last class were idols of the "theatre," by which he arranged the systems forced on the world by schools and universities whose public parade tends to mislead the judgment. He also recommended that experiment and fact should precede general inductions—a principle so obvious, that it must have been recognized in every age. Suffice it to say that all the higher and brighter lines of fundamental thought evolved in the superior measure of metaphysical mind were but the lights, shades and windwavings of a species of dumb or muzzled spiritual inspiration. And even Bacon, though among the supposed editors of King James' book against witches, was nevertheless a virtual Spiritualist. And we regard the critical study of the olden classics and opinions of the greatest minds of the past as the study of primitive Spiritualism in its incipient pathway. Amid the many speculations we find on the general premises of mind so little understood, we find claimed that perceptions often rise from disease which it is gravely said produces those mistakes and illusions which ignorance and superstition have ascribed to supernatural agency, as well as the ghosts, visions, knockings, tappings and spirit manifestations generally. These wonderfully wise conclusions, it should be remembered, comes fresh from the flaunting toadyism of pensioned opinion, the axe-grinding policy and public *eclat*, for be it known, "Great is Diana of the Ephesians," but not half so great as the greatest of the fool-moddled God of fools, just such fools as the above, who have not principle enough to make them wise, nor wisdom enough to give them principle.

It is claimed that the habits of mind begets physiogmatic features indicative of characteristic traits, but not with the precision of phrenology. Whatever truth and merit may attach to physiognomy, phrenology, and other kindred sciences, they are superseded in import by the moulding causation of "ante-natal impress," which, as shown on a former occasion, was understood and practiced by the Boodhs, and which indeed must necessarily be understood and practiced by all the after ages and generations of humanity whose hopes of a more exalted destiny lie in the proposed advantages of causative regeneration.

In view of the claim that perception, volition and all the mental phenomena are in some way associated or dependent for their healthy action on the brain, it seems those instituting the claim, poorly distinguish the wide difference between the inherent character of the motive force and the machine. They do not seem to have caught a glimpse of the all important fact, that the mind is merely phenomenal, as much so as the growth of a plant in its everchanging eventualities. They treat of its verdure, buds, blossoms and fruits, without referring to its germinal source, powers or purpose, or without as much as seeming to realize the mind, as the planet has such a source power or purpose.

Herman Goltz, after devoting his life to the merely anatomical search for the seat of the mind in the brain, grew old, obtuse and blind in the only aim of a recluse existence, and as a climax of his labors his mind hung his body, brain and all, as did Hugh Miller destroy himself externally, who failed in his life-long attempt to reconcile theology and geology.

Without further comment on the philosophic opinions and systems of the past, suffice it to say, they, in many instances, are profoundly professional under impress, with little or no analytic or synthetic basis of comprehensive understanding of the great range and purpose of causation, on which to demonstrate self-sustaining opinions of their own.

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☞ Those sending money to this office for the JOURNAL should be careful to state whether it be for a *renewal*, or *a new subscription*, and write all proper names *plainly*.

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LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

CHICAGO, SATURDAY, APRIL 26th, 1873.

The Chaplain of the Wisconsin Legislature Praying Against Dancing.

It would be exceedingly difficult for a person to give the precise date when dancing originated. Among all classes, the barbarous, half civilized, civilized and enlightened, certain distinctive characteristic dances are indulged in. The Indians have their "round" dances, which define a geometrical circle far more accurately than those of the same name so much in vogue in enlightened Chicago! The "round" dances here, are about as round as a circle which a man intensely inebriated could describe in his efforts to find himself when lost.

By many orthodox sects, dancing is regarded as one of the most pernicious of indulgences, one of the principal incentives to all manner of crime, and ministers of the gospel have labored faithfully to suppress it. Indeed, earnest, heart-rending, thrilling prayers have been uttered to God to use his influence against allowing the feet to respond to certain notes on the violin, by taking fancy steps, or by executing certain peculiar geometrical figures.

We have often tried to dance in utter disobedience to the wishes of our clerical friends, and when they witnessed our efforts, they invariably felt like praying against dancing in general. Our feet and limbs are peculiar. They never take any steps in particular when responding to a lively tune, but mix together in one conglomerate medley all the steps ever known, from the one taken by Humboldt when he got frightened by a panther in Mexico, to those fancy jigs taught by Prof. Snow at his Dancing Academy, 62 South Halsted street. If we could be allowed to dance before the Lord the same as David did, we think he would be half inclined to abolish dancing altogether, especially if our feet were allowed to respond to the enchanting tunes of Yankee Doodle and Old Dan Tucker.

When we dance our feet are the centre of attraction. They take "steps" not dreamed of in any philosophy, and which are not taken by any one else in heaven or on earth; in fact we never take the same step twice; "nature never repeats herself" in the motion of our feet. We are unfortunately blessed with one "game foot," and also very unfortunately we have never found a tune exactly adapted to the simultaneous action of both of our feet. Yankee Doodle is too slow for our game foot, and too fast for the other. Pop goes the Weasel seems to harmonize the motion of both, until the "pop" comes in, when we invariably jump four feet into the air. Were all dancers suffering from like imperfections, the confusion of tongues could not in the least compare with the confusion of the feet. If it is a sin to dance, we are a very great sinner, and the prayers of all Christendom are needed. Our game foot requires a "quicker tune" and consequently the other one is always about ten seconds behind, and will invariably continue its motion that length of time after the tune has ceased.

All nature is constantly responding to music. It is a scientific fact that all objects have a distinctive vibrating note, or fundamental tone, and will respond to the same whenever it can be touched. Professor E. S. Youmans, in his *Popular Scientific Monthly*, says that "When the first suspension bridge was being built in England a fiddler offered to

FIDDLE IT AWAY.

Striking one note after another, he eventually hit its vibrating note, or fundamental tone and threw it into such extraordinary vibrations that the bridge builders had to beg him to desist. An experiment is often referred to, of a tumbler, or a small glass vessel being broken by the frequent repetition of some particular note by the human voice. Prof. Edwin J. Houston, while spending a summer's vacation in Pike County, Pa., had the good fortune to discover the sensitiveness of water to sound-waves. Among the many beautiful water falls of that section he found one scantily supplied with water, which dripped in small streams from the ends of the moss covering the rocks of the precipice; the air being still and the stream free from ventral segments. And it was found that, on sounding a shrill *falsetto* note, the streams would instanly respond, and change the grouping of the drops and the position of the ventral segments.

David, as is well known, danced with "all his might" before the Lord. Then was the time for him to reprove him for his conduct, if improper. But ministers of the gospel take the liberty to do what God failed to do, they not only reprove those who dance, but they utter solemn prayers against it. The ministers of Amboy, Ill., assembled in Fasoldts' Hall and conducted religious worship for twenty-five minutes in the presence of a hundred couple who were impatient for the dance. They did not *pray* against dancing, they knew that to be useless, but they implored the throne of grace that the exercises might be conducted orderly.

And now another divine, whose feet never respond to any lively tune, thinks to immortalize his name by opposing dancing, and he no less a personage than the *pro tem* chaplain for the Wisconsin Legislature. He created a profound sensation lately by opening the session with an invocation to the Almighty to put a stop to the practice of dancing in the Assembly Chamber. If David could dance before the Lord without rebuke, we do not see why the average Wisconsin legislator should be debarred the pleasure of shaking his heels now and then in the legislative halls, always provided he is a good dancer. If the Wisconsin legislator finds no worse employment for his spare time than dancing, he should be left alone. The people can well afford to let him dance and pay the fiddler also, rather than have him engaged in the corruptions and iniquities of some legislatures, which do not dance at all.

It is exceedingly strange to us why ministers are so violent in their opposition to dancing when the Bible abounds in incidents illustrating its divine character. In Psalms 149:3, it is said, Let them praise his name in the dance. Again, God himself, through Jeremiah, declares (Jeremiah 31:13), "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." The Bible favors dancing in unmistakable language, although occasionally in ancient times some accident would occur that would cast a feeling of sorrow over the assemblage. In Lamentation 5:15, it is declared, "The joy of our heart is ceased, our dance is turned into mourning." Job, the meek and lowly Job, the prince of boils, and the most comtemptible supercilous fault-finder the world ever saw, says (21:11), "They send forth their little ones like a flock, and their children dance." In Ecclesiastes dancing is specially endorsed in this statement (3:4), "A time to weep and a time to laugh; a time to mourn, and a time to dance." The children of Benjamin were excellent dancers, and they selected their wives from those young ladies who were fond of dancing as a source of amusement. In Judes (21:23) it is said that "The children of Benjamin did so, and took their wives, according to their number of them that danced

In Luke 7:32, the necessity of dancing is emphatically expressed, "We have piped unto you, and ye have not danced." Jeremiah, endorsed dancing when he said (31:4), "O Virgin of Israel, thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry." The Bible, however, gives an account of a terrible row that occurred at a dance, though dancing was not thereby brought into disrepute. In Exodus (32:19) it is stated, "As soon as he came nigh unto a camp, he saw the calf and the dancing, and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." In Samuel (18:6) it is stated, "The women came out of all the cities of Israel, singing and dancing to meet King Saul. The peculiar character of dancing in ancient times is beautifully illustrated in 2nd Samuel (6:16): "Saul's daughter looked through a window and saw King David leaping and dancing before the Lord." In Psalms 30:11, dancing received a direct sanction from God, "Thou hast turned my mourning into dancing."

The Bible sustains dancing, the above passages showing conclusively that it was considered an innocent source of amusement, though David when he danced before the Lord, gave an occasional leap, and even that was endorsed by God, therefore we may consider that the Quadrilles, Polkas, Vesuvianna, Schottische, etc., of modern times, are in accordance with his wishes.

Ministers of the gospel can find evil to demolish, nuisances to remove and error to overcome, that will occupy their whole time, without bending their knees toward the earth, and their eyes toward heaven, expecting thereby to influence God, and induce him to prevent innocent dancing.

Deaths have happened at dances, and unavoidable accidents have occurred, and in consequence thereof the orthodox have denounced them as sinful and pernicious in influence, admonishing the young to avoid them at all times. If a death or an unavoidable accident renders dancing sinful, would not a like occurrence at church prove religion to be equally as objectionable? It is not common for a clergyman to die in his pulpit, but this happened a few weeks since to the Rev. T. B. Hudson, pastor of the M. E. Church in Clyde, N. Y. He had read about fifteen minutes in a firm and distinct voice, when suddenly he stopped, requested that the windows be let down to admit the fresh air, pressed his hands to his forehead, and leaned forward on the desk. Then, as if rallying all his strength for the effort, he began again and uttered the words, "these days are passing away," and as the last syllable left his lips he fell back on the sofa and expired. His death did not result from any evil tendencies in religion, nor should that argument be applied to dances when a like accident occurs. In conclusion we believe that dancing is a legitimate source of innocent amusement, and that ministers of the gospel manifest exceedingly bad taste when they send messages to God soliciting him to prohibit it; and further we do believe that religion is not a source of innocent amusement or happiness, causing as it has in numberless cases, insanity, persecutions, war, slavery and all the evils in the catalogue of crimes.

Letter from E. D. Cutler.

EDITOR JOURNAL, DEAR FRIEND:—The time of our subscription for your excellent paper, has nearly expired, and I am sorry to say that we are quite unprepared to advance the amount required for another year, in consequence of the Galva fire last November, which left us penniless. I need not say we were among the greatest sufferers, for truly we were, not even saving one suit of clothes. I am sorry that you know so well how to sympathize with us, having been recently burnt out yourself. We shall feel lonely, indeed, without that dear old truth-teller, which we have perused week after week for so many years; but we are obliged to submit to many inconveniences and privations at present, all the time hoping and believing, that ere long we shall be better prepared to live again. I feel quite sure we shall not be obliged to deprive ourselves of the JOURNAL more than one year at the longest.

Very truly your friend, ever praying for your prosperity, happiness and onward march in the good cause.

Galva, Illinois, April 11th, 1873.

REMARKS:—We deeply sympathize with you in your afflictions, and will not discontinue the JOURNAL, because you cannot pay in advance. It shall be sent to you *one year free*.

We never yet have turned the hungry away from our well-spread table—mental or physical. It is true, our pockets are not so well replenished as we could wish they were. Very many are owing us large bills for years of weekly rations *promptly dealt* out to them, which in *every case* cost us all we claim of those persons. It is a heavy load to carry. We make it a rule—*never to be violated*—to pay our workmen every week and our paper-bill every month. When one *reflects—thinks* that *he, himself* at least, knows *how unjust it is* to retain honest dues *from a creditor*, who toils from week to week, not allowing over seven hours at most, per day, for rest—to furnish a good newspaper for him to peruse, he is on the way to the "Kingdom of Heaven" *within himself*, which is never reached but *through the portals of justice*.—then we get our honest dues,—then we can extend the hand of charity to the afflicted—then we can deal nobly to the widows, the orphans and the unfortunate everywhere.

Every dollar that was sent to us after the great "Chicago fire"–$609,03–was *gratefully received* and placed to the credit of the *Widows' and Orphans' Fund*, and long since was exhausted, by sending this paper free, to every applicant for the same on account of that fund.

Spring is now opening—produce will go forward from the country to the market, and laborers will receive cash for their work. The JOURNAL *must be published*, and its proprietors *must have money* to pay current expenses.

Will every one who owes us read this call. Be just, and deal by us as you would that others should deal with you.

Do not, because you are in debt, *discontinue the* JOURNAL—that is cruel! During the "hard times" you should stand by the cause you love, and help sustain the *journals* that do battle for your principles. To discontinue at such a time is like the coward who deserts in the face of danger.

Come, friends, let us all work together—the *common enemy*—Old Theology, in *all of its phases*, is rallying to a common standard to war against all liberal institutions. Let us meet them boldly, face to face.

The pen is the sword of eternal truth, that will, when wielded by the hand that is sustained by the hosts of good and true men and women (who understand that millions of loving spirits, though unseen, inspire them to action),—lead us to victory. Oh, that every one would send us one or more new subscribers and renew their own so soon as their time expires, and above all else, never, no never, deal unjustly *with your newspaper publishers nor anybody else*—it never pays to do so in the long run.

Every Methodist and Every Spiritualist should read it.

An old and popular Methodist preacher of Memphis, has published a book entitled "The Clock Struck One." The Methodist Conference could not say ought against the author, Rev. Samuel Watson, nor could they deny the truths of the many spirit communications and tests he received through mediums, so as a last resort they begged him for the church's sake, to withdraw the work from sale.

A third of a century's association as a leading preacher with the Methodist church was urged as an argument to appeal to the sympathetic nature of Mr. Watson, to accomplish the object desired.

No taunts, no censure, no blame was ever hinted at as a means to the end. Brother Watson was moved upon to that extent that he consented to allow the work to be suppressed!

Poor, blind mortals! It is said that "God hardened the heart of Pharaoh," even so the hearts of the priesthood of the Methodist church South, were so hardened that no sooner had they accomplished that work than they began to utter falsehoods against Mr. Watson, to the effect that he had recanted from his faith in spirit communion. As might be expected of a high-minded gentleman, Mr. Watson refuted the charge with vigor, and again placed his work in the hands of a publisher. The book is a neatly executed volume of two hundred and eight pages, with a fine steel-plate engraving of the author. Its contents are deeply interesting and should be read by every Spiritualist, and they should make a point of placing the work in hands of their Methodist neighbors for perusal.

The work will do a world of good. It is written in a spirit and style to command the respect of sincere church members.

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill. Price $1,50, postage free.

A Beautiful Feature in Spirit Manifestations.

At one of Harry Bastian's *seances* held on Friday evening, April 11th, at the *Seance* Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, three beautiful flowers were brought into the circle and placed in the hands of as many persons—each having a flower.

One was a large double red rose—one a large white rose bud, just beginning to open, and the other was a cluster of little purple blossoms branching from a single stalk—the name we are not able to give.

On the evening preceding, George Fox, the presiding or guardian spirit of the group of spirits that control in Mr. Bastian's *seances*, gave instructions for one of the windows to be raised about two inches, but to have the curtain placed so as to exclude light as usual. His instructions were obeyed. By this arrangement a space of about two inches by twenty-eight—covered only by a curtain, was left open at the bottom of a window which was at least twenty feet above the floor below. The outside door and all other windows were closed.

No reason was given for this instruction, further than the assertion that they would try and see if they could do something new for us.

After the presentation of the flowers, which were as fresh as if that moment clipped from the stalk, a conversation was held in the presence of the assembled audience in regard to how and where they were obtained.

George Fox, the guardian of the band, speaking in a distinct voice, informed us that they were taken from a Green-house in the extreme South part of the city, by May, a lady spirit who often executes exquisite music in the cabinet and dark *seances*. He said she left the *Seance* Room, went to the Green-house, plucked the flowers and brought them to the open window where she passed them through into the *seance room*—the open window being necessary to pass the flowers into the room but not necessary for the spirit to pass in, solid substance being no obstruction to the unmaterialized spirit.

Spirits continue to materialize themselves and give scientific and philosophical demonstrations of truths in the Phiosophy of Life, from day to day, of great importance to those who attend the *seances*, at the *Seance* Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

A Doctor of Physic Don't Like Foster the Medium.

A correspondent of the New Orleans *Picayune*, who signs his name as Thomas Nicholson, M.D., gives a long report of an interview with Mr. Foster, in which he stultifies himself by boldly asserting that he practiced hypocrisy and lying while seeking communion with spirits.

His article of condemnation carries its own antidote along with it. Every day's experience convinces the most casual observer that like attracts like throughout the world. Go down into the purlieus of vice and you will find a verification of the proverb, "Birds of a feather flock together."

Dr. Nicholson may have an angelic mother as pure as vestal virgin; if so, how could he reasonably expect her to get *en rapport* with himself when so festering with corruption that his tongue could not give utterance to anything but falsehood. However much she may have grieved at the fact, nevertheless the lying spirits that were naturally drawn to him by virtue of the law that like attracts like, would repel her beyond the sphere of mediumistic control.

When the Doctor ascends to a *sphere of truthfulness* in his own being, he will find no trouble in getting corresponding truthful communications from truth-loving spirits. He now gets them from his own most *intimate friends*. Why should he complain? Are they not as truthful as he is?

Attention Mediums.

First-class mediums for spirit materialization in cabinet and dark circle seances, will be accommodated with every facility required for genuine spirit manifestations at the *Seance* Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Permanent engagements will be made, if desired, with *first-class* mediums for cabinet *seances*.

Address S. S. Jones, Adams St. and Fifth Avenue, Chicago, Ill.

"THE CHESS RECORD" is the name of a new monthly paper, devoted exclusively to Chess, and published by George C. Helmbold, 323 Walnut street Philadelphia, Pa., at $1.00 per year.

APRIL 20th, 27th, and May 4th, Mrs. Mattie Hulett Parry will lecture before the First Free Religious Society of St. Louis. It is now expected that Mr. B. F. Underwood will occupy one of the above Sundays—time not definitely known. Mr. Underwood is an able writer and speaker of the Materialistic school of the United States. The subject of one of his lectures will be the "Influence of Christianity on Civilization."

DR. R. GREER gives clairvoyant examinations of disease, and medical counsel and advice FREE to everybody, at his office, 492 West Madison street, Chicago, Ill. Terms for treatment—No cure no pay.

E. V. WILSON will speak in Momence, Kankakee County, Ill., on Friday, Saturday and Sunday, April 18th, 19th and 20th. Let all come who wish to hear the Gentle Wilson, for he will not be in Kankakee County again this year.

PERSONS OUT OF EMPLOYMENT, or having some spare time can make money by canvasing for "The Clock Struck One," by the Rev. Samuel Watson, D.D. It is a work which all "Orthodox" people, and especially Methodists, should read, and of course every Liberal and Spiritualist will read it. Send us $1.50 for specimen copy and terms.

BROTHER MASON, the works so highly spoken of in a very able article by Judge Edmonds, in a late number of the JOURNAL, were "*Future Life*," price $1.50, postage 20 cents; "*Strange Vistors*," same price, and "*Real Life in the Spirit-land*," price $1 00, postage 16 cents, and one other now out of print for the present. In addition to these, we would call your attention to Mr. Watson's book, "*The Clock Struck One*," price $.150, postage free.

National Mass-Meeting of Spiritualists.

In this issue will be found a call for a National Mass-Meeting of Spiritualists to be held in Cincinnati. A meeting of intelligent Spiritualists for interchange of thought upon the great subject of the *Higher Life* and man's *Fraternal Relations*, with and toward their fellow-men, keeping in view there elevation in the scale of mental and moral development—may be of immense benefit in its influence upon the world.

Good sensible men and women should not be deterred from attending such a meeting for fear of the reproach that may be brought upon them by the attendance of a few fanatics, who, have, "free love" or some other religious hobbies on the brain.

Fanatics are found in every popular gathering and will always occupy the attention of the people to the exclusion of subjects of general interest to all, if allowed to do so.

A National Convention of Spiritualists should be governed by parliamentary rules which will guarantee order, and promote the cause of truths which they would promulgate.

We say this much in behalf of the parties who may with good intention join in the call of the Convention referred to, and not because we in the least degree feel inspired to join in the movement.

New Jersey and John Gage.

The State of New Jersey is not so much occupied with railroad and legislative affairs that it can not find time to look after the due observance of the "Lord's Day." No matter whether the members of the Legislature take bribes from the Pennsylvania Central or not so long as John Gage, of Vineland, is dealt with according to the rigidity of that Sabbath statue which forbids his cutting up a little wood for his household on Sunday. That was the charge against John Gage, and it was brought to trial in Plum street Hall not very long ago, before Justice Loughran and a jury. The case drew some four or five hundred persons together to witness its progress.

A Rev. Mr. Chubbuck piously advanced to sustain the accusation, which, with the help of a deacon, or somebody else, he succeeded in doing. Mr. John Gage then rose to testify; he admitted the act charged, explained that it was done for exercise, and declared that his physical system required such exercise without a single day's intermission. Upon this the arguments of the counsel began, and occupied much time. After these were concluded, the case was given by the Justice to the jury. The latter retired, but, as at certain railway stations, it was but for five minutes. When they came in they brought with them a verdict of Not Guilty. And the State of New Jersey stands, nevertheless, morals and all. It may be a miracle that it does; but it is not afraid, it seems, to take the fearful risk which our own Brookline was unwilling to assume.—*Banner of Light.*

Bro. Gage was for many years a resident of Chicago, and one of the most exemplary men of the West. We are glad to know that he stood firm by his inalienable rights. If all men had the *backbone* that he has, Spiritualism would at once gain the respect of the whole American people. He is the last man that would "hide his light under a bushel," or conceal his spiritual paper because a priest, a deacon, or some other devotee of old theology was coming into his house, as is too often the case with weak-kneed Spiritualists.—EDITOR JOURNAL.

Remarkable Cures by Spirit Power.

Mrs. Black, writing from Excelsior, Minn., says:—

MRS. A. H. ROBINSON, Chicago:—With pleasure I pen these few lines to you. My health has greatly improved under your treatment and care. My husband says, had it not been for you I should have been dead long ere this, and I know it to be the truth. Before I commenced using your medicines I could hardly walk, and kept having ulcers break, and was bent almost double. It hurt me so to straighten up, but now my sores are healed and my general health is greatly on the mend.

Three times my life has been despaired of, and it seems for some purpose, I am spared. I sensibly know and feel the spirits that have often administered to me when in pain and trouble, and there is no disputing it now, for they make their wants known more vividly than before, and its through your mediumship I have these beautiful gifts.

ANOTHER CASE.

DEAR MRS. ROBINSON:—I sit down once more to write you a few words in regard to my health. I have improved very much since I wrote you last. I am stronger and in many respects better than I have been in five years. I gave you no symptoms when I wrote you first, and I feel well satisfied that you can help those that can be helped. I came to you for help through the influence of a friend, not because I had any faith, for I had none.

I remain yours truly and gratefully,
ADA A. REDDING.

Muskegon.

(*Continued from first page.*)

He had found him in California, a miserable drunkard, but liked by all. He had gone to see him, pretended to him that he had reformed and wished to be friends with him, and that he was sorry for his hatefulness, and had come all that distance to ask his forgiveness, which was nobly given. They had taken several drinks; the last he drugged, and as soon as Jason was under the influence he had opened his mouth and inserted a fine steel wire, which pierced to th brain and killed him instantly. He had then helped himself to all his papers and trinkets and had left the body lying on the face. He then related the incidents of the funeral; his departure from California, his arrival home and his selling the property. It was all there for him and he wished it was more; and, strange to say, the man who for so long a time had had such a terrified expression, and had not passed an hour of peace for years, was seemingly calm, while the boy before him had not opened his lips, but with his face covered by his hands had been weeping as if his heart would burst, and it was the murderer of his father who tried to console him. At last the feeble man arose and would have touched the boy as if for forgiveness. That he could not endure, and springing from him he called him "Wretch!" and tried to run from the room, but the murderer fell on his knees before him, and begged him to end a life of torture; it would be merciful to do so. The boy called again to the servants, and he was carried to his room, where in agony he expired, while the poor foundling boy was praying in an adjourning room for help—for strength—to endure life with such a shadow cast upon it. He did not move until the servants told him their master was dead, and it was he who entered the room and closed the eyes of the murderer.

The events which followed belong to the unfortunate child, and will not be told here. The foregoing has been made public only because closely connected with us by facts almost too improbable to believe, for since the death of Robert Hillerson the "Haunted Spring" has missed its ghost, and the property is now free from encumbrance; and we again request all persons to assist this child in finding his mother. He thinks she fled from Scotland to America. If so, she in all probability leads a life of toil, perhaps seclusion, and the advertisement may never meet her eye. If all will keep the circumstance before them they will be doing themselves no harm, and perhaps may give rest to two beings made miserable through the wickedness of others.

L. F. CUMMINGS' address until 25th, prox. is Pana, Ill.

DR. W. L. JACK will visit the East in June and July. Will probably be in Chicago in August.

Dr. Dean Clark's Lectures.

The lecture of Dr. Dean Clark on the morning of Sunday, April 13th, at the Opera House corner of Randolph and Jefferson streets, was especially interesting, dealing some very heavy blows at old orthodoxy, and giving cogent reasons why Spiritualism is superior thereto. He dwelt at considerable length on the absurdities of that religion which has a vindictive God to rest upon for a support, and with well directed logic he tore down the doctrine of atonement as endorsed by all the churches. The creed of those, he said, living in ancient times, were not adapted to, or intended for, this generation, and would not answer the demands of the age any better than the agricultural implements of a century ago would meet the wants of our present agricultural interests. His lecture was interesting throughout. In the evening he gave a detailed account of his experiences as a medium.

City Entertainments.

[For the week ending, April 19th, 1873.]

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Last week of the eminent English artiste, Miss Neilson. Monday and Tuesday evenings, Romeo and Juliet. Miss Neilson as Juliet. Wednesday, As You Like It. Next week, the popular actor, Mr. Mark Smith, in One Hundred Years Old.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. An entire change of programme this week. Monday, April 14, Benefit of J. R. Kemble. Production of the laughable burlesque, by Ed Marble, entitled Romeo and Juliet. Mackin & Wilson in an entirely new act. Law in Chicago, The Three Graces, Vocal Quartette, and The Coming Crisis. Every evening and Saturday matinee.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Monday, April 14, 1873, during the week and at the matinees, first appearance of the charming artist, Miss Eliza O'Conner, and the beautiful Miss Josie Batchelder, and initial production of the wonderful Parisian sensation, "Alixe," having just completed a run of twelve weeks at Daly's Fifth Avenue Theatre, New York. A beautiful pathetic picture of real life. In rehearsal, an entirely new domestic drama, by Bartley Campbell, entitled "Risks." Also, "The Gentle Savage."

AIKEN'S THEATRE—Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. The inimitable Robson is at Aiken's, supported by McKee Rankin, Kitty Blanchard, and a strong cast of characters, commencing a brief engagement in the latest novelty, entitled Law in New York, presented with new scenery and effects. Matinees on Wednesday and Saturday.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Positively last week of James W. Wilder and Company's National Circus. Monday, April 14th, and every night this week, and Wednesday and Saturday afternoons, Robinson, Katie Stokes, Foster, Pastor, Burk, Rogers, and all the old favorites. Previous to the entree a herd of Wild Ponies will be let loose in the ring, and a Wild Calf Buffalo loose amongst them.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

THE TWENTY-FIFTH ANNIVERSARY.

At Institute Hall, Philadelphia, March 31st, 1873.

AFTERNOON SESSION.

On taking the chair, the President of the First Association of Spiritualists of Philadelphia, Dr. Henry T. Child, said, I have never felt so completely the inability of language to express my feelings as on this occasion. We have assembled to commemorate an event, the importance of which, we as Spiritualists, have not yet realized, much less has the world who do not accept the teachings. Twenty-five years ago, this night, the first real intelligent communication, through physical manifestation, was received at Hydesville, New York, by the Fox family. Out from that little centre, radiating all over the habitable globe, this intelligence with its varied manifestations has gone, and to-day millions sit under the peaceful shadow of the broad over-arching canopy of Spiritualism, happy in the knowledge of immortality, and gloriously blessed in this light which has fallen so beautifully on life's pathway.

As I awoke this morning, there stood beside me a venerable form whose white locks and piercing look are not unfamiliar to me. It was the revolutionary writer and orator, Thomas Paine. He said:

You have not realized the breadth and depth of the spiritual significance of the raps which twenty-five years ago wakened a slumbering world. There is a meaning yet to be gleaned from these which shall bless mankind more than it has in the past. When, as a medium, I wrote the burning words, that were given me to stir men's soul with an enthusiasm for liberty and a love of the right, I did the best I could. To-day I would have you read the "Declaration of Independence" to the people and I will comment upon it, and make it more personal, and I hope more practical. When in the course of human events it becomes necessary for an individual to dissolve the theological bonds that have bound him or her in chains, and to assume among the free and independent people of the earth the position which the laws of Nature and Nature's God entitle them, decent respect for their fellow beings may require that they shall declare the causes which impel them to these acts.

We hold these truths to be self-evident that all men are spirits, that they are endowed by their creator with an absolutely inalienable right to a life, which is immortal, that they have certain natural and inherent rights, which are earthly existence, liberty to do that which appears to be right according to the capacity each one has, the pursuit of growth and developments from whence flows all true happiness, which does not and can not interfere with the rights of others. To secure and protect the natural rights of all the people in any community, governments have been established among mankind, and for this purpose these must always derive their just powers from the consent of all classes of the governed; and whenever any form of government is not so established, or becomes in any manner whatever, destructive of these ends, it is not only the right but the duty of all the people to alter or abolish it, and to institute a new form of government, laying its foundation upon such principles and organizing it in such form as to them shall seem most likely to effect the object for the time, subject however, to such improvements as the progress of the race may demand from time to time.

Prudence indeed will dictate that customs or institutions, long established, should not be changed for light and transient causes; neither should old political or theological ideas be cast aside without due investigation, since there has been a basis of truth in all these. Accordingly all experience has shown that mankind are more disposed to suffer while evils are sufferable than to right themselves by abolishing the forms to which they have been accustomed. But, when a long train of abuses and usurpations have been endured, either from social, political, or theological organizations, it is the right and duty of the people to throw off all such restraints, and provide new guards and better regulations for their future security.

It is not needful that we should point out special instances of oppression and tyranny which ignorance, bigotry and superstition have entwined around mankind, the living consciousness which stirs every human being is everywhere presenting these things, men and women are feeling that the galling chains have become unendurable.

The light which has come to the world in the last quarter of a century, leads us therefore to declare, while we appeal to the Supreme Judge of the world for the rectitude of our intentions, that we are and of right ought to be free and independent, absolved from all allegiance to all errors and dogmas; prepared to recive the light of truth from every source from which it can come to us, and in this great and glorious work we mutually pledge ourselves to each other, to the angel hosts, and to our Father with a firm reliance upon these combined. In the consciousness which springs from true rectitude we go forth to demand justice, freedom and right for all mankind! Such, friends, was the lesson of the morning. We give it to you and trust that you will examine well the truths presented by this great philanthrophist and reformer, and as Spiritualists, in celebrating our anniversary let us all endeavor to make our lives shine before the world by our works of practical goodness and love.

The following letter to the Spiritualists of Philadelphia, celebrating the Twenty-fifth Anniversary of Modern Spiritualism, from A. E. Newton, was read by Lydia A. Schofield.

BROTHERS AND SISTERS OF A COMMON FAITH:—Sojourning temporarily in your city, but prohibited by feeble heath from participating with you on the present interesting occasion, permit me to mingle in spirit in your festivities, and to express by the pen my heartfelt congratulations on the completion of the first quarter-century of the Spiritual era. As some of you may be aware, it fell to my lot, at an early period of this great movement, through the kindly intervention of loving friends "not lost, but gone before," to be called out of dardness of Puritanic Theology, in which I was reared, into the great light of opened spirit-communion; and it was my privilege to do some humble pioneer work in spreading that light which has now illumined more or less brightly every portion of the civilized world.

More than twenty-one years since I entered the school of spiritual science, determined to know the truth wherever it might lead, and soon received, in the bosom of my own family and at my own fireside, such demonstrations of angel-presence and communion as left no chance for mistake or room for doubt; and these demonstrations have continued, with ever accumulating force of conviction, up to the present hour. If some who entered the same school, at the same time, or at later periods, have turned away in doubt, discouragement or indifference, I can take no credit to myself that I have done otherwise; for the proofs granted me, both at the outset and through all these years, have left it impossible that I should disbelieve or recant so long as reason holds her throne or mind retains the power to see the force of demonstration.

Though my previous religious life in the church had been one of more than ordinary personal satisfaction, yet no words that I can use will portray the sweetness and joy of deliverance which Spiritualism brought me. It broke the chains of a gloomy theology; it dispelled the gathering mists of Materialism; it threw great light on many of the dark problems of life, and it gave promise of the opening of a new era to humanity, in which angels should become the recognized helpers of men, and brotherly love at length become the motive power in human society as it is in that of the angels. Though this last and most desirable result is still far from being realized, yet my faith in it has year by year grown stronger, as I have seen more and more of the mighty agencies at work for its accomplishment, and seen their adaptation to the end proposed. We have as yet but just entered upon the grand revolution which Spiritualism is destined to perform.

Twenty-five years is but a brief period when compared with the thirteen centuries of Islamism, or the eighteen centuries of Christianity, or the fifty centuries, more or less, through which Brahminism and Boodhism have swayed the faith of nations.

A few hundred thousands, perhaps a few millions of people, in the most enlightened nations of the globe, have in these twenty-five years, been freed from bondage to authority in religious matters, and have attained more rational and satisfying views of a future life—a general questioning of old ideas and institutions has been aroused, and a few interesting and important problems have been solved.

This is much, and is doubtless all that could have been reasonably expected in the time. Yet, it is only the beginning. Other problems, deeper, weightier, vastly more important to human weal, have been raised and await solution; and still others are looming up in the near future. With these, Spiritualism must grapple, and in its dual capacity as science and intuition must master them for human good. Customs and institutions that have lived out their time and have become a clog upon human progress are to be done away and superseded by better. Already society feels the throw of a mighty upheaving from its very foundations. Old fabrics must totter to their overthrow, and give place to the new. Spiritualism, with a broader science and a deeper intuition than have prevailed in the past, must shape and model the new age. Intuitions, both industrial, social and governmental, suited to the era of human brotherhood, must be wrought out. If we, as Spiritualists, feel ourselves inadequate to so grand a work, that is the best of all reasons why we should at once and most earnestly set about qualifying ourselves for it; for who is competent if we are not? Who will perform it if we do not?

For the quarter century that has gone, the work of Spiritualism has necessarily been to a large extent, disintegrating and iconoclastic. In the next, it must become constructive, upbuilding. "The waster" must become "the builder." Association, co-operation, organization for mutual help in all good works, will characterize the coming period. Yet, the organizations of Spiritualists should not be like those of ecclesiasticism in the past, chiefly for the maintenance and propagation of theoretical creeds, dogmas and *isms*, a sort of salvation—insurance companies for another world, on the basis of faith. Rather let them be combinations for practical work for human good in this world; associations for the promotion and practice of useful industries, for the improvement of home, for the removal and prevention of poverty, vice and crime; for the healing and care of the sick, and for the instruction of the ignorant; in short, co-operation in every good work which brotherhood demands, and which angelic love prompts. This will bring at last the kingdom of heaven on earth, and the divine will will be done as in the higher spheres.

In a message addressed to all Spiritualists on this anniversary occasion, bearing the name of the sainted Pierpont, now among the angel host, it is declared that "Spiritualism is the essence of all reforms; that whatsover hath reference to the welfare of humanity in any of its departments and conditions of life" is intimately related to it. Fully believing this, I can regard no question bearing on human well-being and progress as foreign to Spiritualism, or as a "side issue" thereto. All specific reforms are but fragments of the grand spiritual revolution of the nineteenth century. Some workers may be too near-sighted to comprehend the work of others equally honest and useful; but it is folly to waste strength in unseemly quarrels. Let each do his and her own work faithfully and well.

In the present transition period, while the old is breaking up and the new is but dimly seen, it is to be expected that more or less of mistake, folly, fanaticism and erratic action will be manifest. In every great movement that deeply stirs the human mind, these are inevitable. Having put our hands to the plough, if we allow ourselves to be turned back by disgust at the follies of our co-workers or our own mistakes, we prove ourselves unfit to reap the harvest that awaits the persistent laborer. Only let us maintain for ourselves a calm judgment, and honest love for truth and right, and an earnest regard for the universal good at whatever personal cost, and we shall be sure in the long run to win the confidence of those about us, and to become a power for good in the communities in which we dwell.

New agencies for carrying forward the heaven-directed movement will, doubtless, continue to be developed, as from time to time they have been in the past. It may not be too much to anticipate that the next quarter century will produce demonstrations of spirit intervention for the conviction of doubters, and for the uplifting of humanity, as much superior to those now prevalent, as spirit-photography and partial materializations now transcend the simple raps of 1848. Facts already known to limited circles in various places, give assurance to this anticipation. In truth,

"We are living, we are dwelling
In a grand, eventful time;
In an age on ages telling;
To be living is sublime!"

Let us, fellow-Spiritualists, prove ourselves worthy of this age, by fearlessly living the truths we have learned, as well as by ever seeking for "more light," that we may be more useful to our kind.

Yours for unceasing progress,
A. E. NEWTON, Massachusetts.

Philadelphia, March 31st, 1873.

Caroline H. Spear read the address from Father Pierpont, given through Dr. Child, and published in the RELIGIO-PHILOSOPHICAL JOURNAL, of March 29, and the following address from John M Spear:

The communication from the much revered and faithful Pierpont, takes us back into the past. Some of us knew him intimately, and with him bore the obloquy which was heaped upon the heads of those who, in New England and elsewhere, were willing to listen with patience and candor to the facts connected with what were called the "Rochester knockings." Although Mr. Pierpont belonged to the wealthiest and most popular religious sect in New England, yet he, immediately on its appearance, investigated the claims of Spiritualism, and, with his characteristic boldness and honesty, openly avowed himself a believer in the new revelations.

Before Modern Spiritualism had dawned upon the world, Mr. Pierpont had advocated, in a bold and distinct manner, liberty for all mankind, and the largest freedom of the pulpit. He said, "I will stand in a free pulpit or I will stand in none." He was compelled to seek elsewhere the freedom he could not there enjoy in any Boston pulpit.

Called as you have been to look on the past, it is deemed appropriate to glance at the future. Fortunately, Spiritualists are not left wholly to the guidance of cold reason or abstract speculations. Their faith is based on innumerable and indubitable facts. They know that Penn and Franklin, Rush and Hare, Parker and Pierpont, Webster and Clay, Hopper and Howard, and a host of others justly distinguished in public and private life, have communicated with mortals.

The plan of action that has been determined on by some organized bodies in the spirit-world is one of vast magnitude. They propose the emancipation of the people of this planet. This great work can scarcely be begun in a quarter of a century. It should have the heads, hands and hearts of an intelligent people at least fifty years. A broader and higher work is to be reached. That work is the reconstruction of the whole social fabric. The old theological church, the old state built on force, monarchies and monopolies of every sort, are to be no more, and a new and improved order of things is to appear, based on love, wisdom and truth.

It is to be regretted that leading Spiritualists have paid so little attention to the oft-repeated declaration that persons in the spirit-world have organized bands, associations, assemblies, and congresses, to promote objects which they deem useful to mankind. In the earlier stages of the new revelation, A. J. Davis had remarkable visions, accompanied by spiritual illuminations, and he describes at length, in his book called "The Present Age and Inner Life," what he saw and heard. Events of great moment have occurred in the past quarter of a century. Ocean cables have so united nations that what is done in one hemisphere is immediately known in another. Young America and Old England have through their chosen commissioners adjusted important International questions by the pen, now made mightier than the sword. Spiritual mediums have been sent across the Atlantic, on to the Mediteranean, and over the broader Pacific.

Twenty-five years have elapsed since modern Spiritualism appeared to bless our benighted, world. How few who then commenced the investigation are now in the mortal form. Most of them have been called to spheres above; and when the next quarter of a century shall have terminated almost none who take part in this celebration will be here.

Jeremiah Hacker, formerly editor and publisher of *The Life Boat*, spoke of his labors. More than fifty years ago he heard Protestant ministers preaching about the Catholic church being the 'Mother of Harlots" and he declared that their churches were the very harlots themselves of which she was the mother, and he had never yet seen any cause to change his mind. He traveled extensively over the land as an iconoclast. He would put up a notice in a place that a scribe who is on his way to eternity will hold a meeting here, and the people came out to hear him. "I see," said he, that the world is moving onward. They are coming nearer to the truth and by and by we shall live in harmony and peace. I believe in harmony and peace in the family; that we may all become one family.

One of the signs that the world is advancing is the fact that the Evangelical churches are uniting together. The Spiritualists and Freethinkers are gaining more power and they feel this. Years ago they were at war with each other; now they meet together and pray with each other.

Mrs. Spear then read the following extracts from a letter written by Mr. Alexandre Aksakof, of St. Petersburg, Russia, to Mr. John M. Spear, of Philadelphia, read at the Twenty-Fifth Anniversary Meeting of the Rochester Knockings held in that city, showing the immensely important services rendered to the cause of Spiritualism in Germany and Russia by Mr. Aksakof:

"Since 1866 I have written at Leipzig the Bibliotheque Allemande du Spiritualisme Anglo-Americain." Eight volumes have appeared as follows: The Principles of Nature, The Magic Staff, The Reformer and the Physician, by Davis; Experimental Investigations by Hare, experiments on Psychic Force, by Crookes; Introduction and Tracts, by Edmonds. At present I am printing the Report of the London Dialectical Society, and translating R. D. Owen's "Debatable Land." As you see, I do not lose courage, though the results we have obtained in Germany are not large; nevertheless we receive numbers of letters of sympathy, of gratitude and of exhortation to persevere. You know, I believe, that I have also published at Leipzig several works in Russian—viz.: Hare, Swedenborg, and my own works upon the latter. But what you do not know is that I have succeeded in printing here at St. Petersburg, the first Russian book upon Spiritualism, viz: The Experiences of Crookes and of the Dialectical Society. The publication of this book has been principally provoked by the arrival here of Mr. Home, which has been remarkable in several aspects. By a strange combination of circumstances he has become my cousin, since in 1871 he married *ma cousine*.

The following poem from the Spirit of Acsah W. Sprague, written by Bro. Horace M. Richards, was then read by him.

THE TWENTY-FIFTH ANNIVERSARY.

I feel the mighty current,
That sweeps the earth along,
And my soul keeps steps to music,
Of nature's holy song.

There's a grand, and rythmic measure,
In the march of every star,
That fills my soul with grandeur,
As I gaze on it afar.

I know that countless ages,
Lie buried in the past;
That nature on her pages,
Will prove this truth at last,

I know that God holds in his hand,
Those ages as they roll,
His care is over every land,
And every human soul.

The mighty ones that walk the earth—
Or weakest of them all,
His hand has held since hour of birth—
Each answer to his call.

I hear a swelling chorus,
Resounding from the sky,
I know that close unto us,
The angel world draws nigh.

I know dear forms now laid away,
Beneath the flowers to sleep,
Whose spirits congregate to-day
This jubilee to keep.

Their voices join in every prayer,
Each song we sing, repeat,
I feel their presence everywhere
There is no vacant seat.

Their holy influence calms me,
And sweetly o'er my soul,
A far diviner melody,
In waves of music roll.

I feel a glad thanksgiving
And my soul is full of praise,
To know that I am living
In these grand progressive days.

I feel the coming conflict
That tests the worth of men,
When armed hosts will rally,
From mountain and from glen.

Truth's mighty forces gather,
As stars that gem the night;
I know the coming victory
Will be for God and right.

We never more need question,
The power that rules our land,
He holds the mountain and the valley,
In the hollow of his hand.

In the evening there was a musical and literary entertainment scheme and poem by Mrs. Brigham, which was reported for the JOURNAL.

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Invocation.

Oh! God, our Heavenly Father, we do ask thee, for we are thy children, to give us the bread of peace to eat, and the sweet waters that flow direct from the spring of love to drink. Give unto each one present here, more of that Christ-like, principle of perfect love, which they desire so much to obtain. Give thou unto them, oh, Lord, but no more than what is proper for them. Give them the spirit of love, clothed with the mantle of charity, so that each one having these true requisites of the God of truth, may become bright, spiritual beings, who, within themselves, can not distrust thee, while they constantly are receiving of the bread and waters of eternal love from the Father's own loving hand. Remove all withered hopes, and with thine own hand bring to us the blessed sunshine of that love which alone will revive all drooping spirits, and refresh us with the genial warmth of thy beautiful spirit.

Louis F. Krieger.

Well! I don't care what anybody says, I want to come and give my testimony. My name is Louis F. Krieger; and I died with Typhoid fever at St. Paul, Minnesota. I want my folks to see this, but I don't know that they care particularly about it. I was only about 19 years of age when I passed away, and there are some people at St. Paul, who will read this. I like to hear that music, but, oh, how ordinary when compared to the music that I have heard here, although it is but a very short time since I passed over the river. [A music-box in the rooms had been playing.] I scarcely know how to express myself; but I want them to know that I am happy, and living in harmony in my new home. You removed the faded flower from the table, and how much like me it is, as I have been removed by a tender loving hand. [A faded lily had been removed from the table by a person present]

I never thought that I could come back in this way; is it a peculiarity of some people, or is it the result of natural law?

Oh, yes! I find that heaven is a place of law and order; and if we obey those laws we can come back and communicate. Tell them that I still live, and am progressing.

Questions and Answers.

Some of the more intelligent animals perform mental operations which recognize the relations between cause and effect; are such powers the result of instinct, or of reasoning faculties?

They must have a perfect instinct in order to assist the faculties of reason; they must have both instinct and reason. In a higher point of view, instinct and reason are sublimated, as you can scarcely conceive of instinct that is not in harmony with reason, or of reason that is opposed to pure instinct. You can see it in the dog and horse; and indeed, why should they not reason?

Do you think the time has come when Spiritualists should organize?

I do not think that it has. I, with you, and hundreds of others on your plane, believe in organization; but when you come to investigate the wherefore you will find that there is not that harmony existing among Spiritualists which will permit organization at present, with success. The time has come, however, when there should be a head, as there can be no true progress unless there can be order and organization; but there must be a head, a grand centre from which to send these glorious truths forth to the world, as you will find in all nature that there is a fountain head that supplies the tributaries with needed elements.

Does the common practice of destroying animal life retard the growth of the finer sensibilities of the human race?

The finer sensibilities of the human race, are not dependent upon the destruction, or non-destruction of animal life, for their growth. That which is of the earth is earthly, and that which is of the spirit is spiritual.

Spiritathesis--No. 6.

"A thing of beauty is a joy forever!"

Never until some special measures are taken to insure the greater perfection of the human race, both in symmetry and beauty of physical proportions and mental excellence, by the protection the unborn have a right to claim, will the problem of man's capabilities resolve itself into a definite system.

The rise and fall of empires owe as much of their strength or failure to the inborn resources and their degeneracy of the same, as to the statistics of numbers, and wealth or poverty of finance. And a nation often beset by foes, has its *born* warriors as well as educated ones. For the maintainance of their greater powers, the different nations and wild tribes have had provincial laws and customs adopted, calculated to insure them advantages, with results satisfactory to themselves at least.

Among the ancient Greeks and Spartans who were seeking to attain the perfection of athletic proportions, physical and mental, no dwarfed, deformed or idiotic child was suffered to live. No hideous object was permitted in the public marts, and for an act of cowardice and cruelty, the penalty incurred was death. The boy who was found wicked enough to put out the eyes of a quail, was smothered or strangled. Beautiful sculptures, models of symmetry and strength, filled the niches in public places. The children were *trained* to privations, the women to endurance, the men to valor and heroism, until such perfect self-control became the ruling characteristic as that a cry of pain or wail of complaint were unknown, historically illustrated in the instance of the Spartan youth, who held concealed beneath his cloak the young fox, until its gnawing fangs had eaten to his vitals, yet gave no sign of pain in the presence of the stern accusers.

Shocking as may seem the system of exterminating the deformed and blemished at birth, as practiced by them in olden times, and still in practice among certain tribes, the historic sequence shows a far less percentage of malformed births, under such regulations than show now among the Christianized people, who prohibited it, and among whom every species of deformity is let to run at large to distort the mental mirage of pregnancy, and to suffer a weary dragging life of sensitive misery, as objects of commiseration, loathing and repulse, shunned and unwelcomed everywhere—sometimes with as full and clear perception of intellect and with more intense consciousness of their physical malformations, than those who only observe them at limited distances. Who can measure the deep and overwhelming agony of the keenly sensitive spirit that must forever in life remain encased within a body, that in consequence of some accidental shock received by the mother through some other deformed creature obtruded upon her vision, can never hope to outlive its defects.

Almost an entire family (several of them well known to the writer) for three generations have been maimed through an original birth-mark upon the hands, caused, it is said, by the pregnant mother being an accidental witness to the shocking affair of seeing one man cut off the finger of another with a broad-axe. Whether the result of accident or anger, the effect was the same, and the child was born with the three corresponding *finger ends* of each hand, missing just below the root of the nails. A part of *his* children bore the same mark, but to such of *their* children as were effected by its transmission, the original mark manifested itself, and some though intellectually bright, were entirely without fingers; others were web-fingered and with double thumbs, while others were maimed in a similar manner in the feet also. These children, bright and active, were marks of observation and sympathy in their neighborhoods, and many an anxious mother's first inquiry over her new-born babe was, "Has it perfect hands?"

An outward or surface blemish may, and should in most cases be removed, but disfigurement goes with its object to its final resting-place. How many hideous monsters may be seen at the Medical Museums and laboratories, consequent upon some fright by animals and reptiles, having heads of the human and bodies of serpents and beasts. The spinal chord and its connections with the brain remaining and sustaining generally the cerebral faculties of the human, with the apparent struggle of the highest nature to gain the ascendency. Foiled in her nobler attempts, these abortive efforts of nature are called her abnormal "freaks," yet contrary to this assumption the fact prevails that she has committed no trespass, but yielded obedience to her higher laws.

What *can* be done *should be* done to prevent painful recurrences and repetitions of like disaster, for certainly the interest in the attainment of human possibilities to the end of greater perfection and completeness, is as worthy the attention of men of learning and science, as that of the improvement in stocks, in which case no maimed would be allowed propagation, but the choicest of the flock set apart and guarded and fed with tenderest care, with a view to the ultimate product. The price value is often set upon the heads of unborn colts, because of the peculiar and superior blood, breed, and culture of their dams and sires. The same business-like interest in dollars and cents, in flesh currency, was considered in the propagation of the slave product of the Southern States. Speculators in the stock would often lend their own blood to commingle with the serfs, and raise the value of the product proportionally as the white blood predominated, studying the interest of that advent often with closer attention than that of the wife, whose offspring promised no *monied* value; and not unlike many of their Northern brothers who screen and shelter their beasts with watchful care, allowing no heavy burdens and scarcely a rein to be put upon them, yet suffer their wives to *walk* to market in all sorts of weather and bear the burden of wifely cares, and household duties that they themselves would *sink* under, besides the burden of maternity, yet can not understand why it is that her child should be puny and peevish, with the bad disposition (which of course it inherits from the *mother*), so long as she has had "all she has *asked* for."

Children have a right to claim a *well-begotten* being, and those who have not the possible capabilities of giving them such an inheritance should be prohibited the awful consequences of such a misfortune. This to the stern advocate of "individual right," which means only his own right to every pleasurable passion, might imply the illegal infringement of his own, forgetting that it is not a right but a trespass on that innocent and unwilling life, forced into the lifelong endurance of dissatisfied misery only. And what does he gain, if through the indulgence of passion and the pre-asserted right to parentage, that child shall only curse him for the same, as but yesterday such curses were pronounced within hearing of the writer? The world would be amply benefited with a few less in numbers if the deficiency could be guaranteed in quality, which is sadly in need of improvement.

The children, once begotten in these unkindly circumstances, should be considered as national foundlings upon our universal good will, sympathy and charity. Their interests should be held sacred to the whole populace, and they should be protected by humane provision and prohibitory laws against insults, by scoffs, jeers, or abuse. An institution should be built by the State to give them home and culture, and to the maimed such freedom of exercise as would be unwise to allow in the public thoroughfares, common to all, and frequented by prospective mothers of other children, who, on their part, should as strongly fortify themselves against accident as possible; and above all, should never humor a disposition to visit menageries, colored minstrel, circus, or trapeze exhibitions, while *enciente*. While on the other hand, it should be made a punishable offence (where due consideration fails), for any person who should forcibly intrude upon her presence with violence of language or conduct, either against her protest, or knowing her condition. For which, the possibility of an emergency was better guarded against in the old pre-Christian or Mosaic dispensations and laws, than in our own day and time. [See Ex 21: 22-25.]

We can not hope to attain the lofty summit of excellence as a race, through chance measures and generalities of incident. Thought, culture, effort and wisdom, and the divine harmony in obedience to higher law alone, can bring us into the reflective image of godliness, and as fit temples of the indwelling spirit of purity and goodness.

"Do men gather grapes of thorns, or figs of thistles?" No more shall antagonism beget peace, nor discord promote and engender happiness, and that love which passeth all understanding.

ADDIE L. BALLOU.

Augusta, Ga., March 14th, 1873.

Are Spirits Necessarily Immortal?

TO HUDSON TUTTLE:—Having read your lecture, as delivered in Cleveland, before a German audience, entitled "The Genesis and Evolution of Spirits," was greatly surprised with or by the assertion, "That all spirits are not necessarily immortal." The assertion made at that time, and from the source it came, is attended with a great deal of misgivings on my part, with regard to the truth or error of Modern Spiritualism, coming as it does from one of the seers of the age, and truly great authority, makes it so reliable, and myself very, very skeptical, with regard to an existence so truly desired, and should have been wisely ordained by the great creative power.

In view of these doubts and perplexities that are always the result of theorizing, except backed by positive evidence, and in order that I may be enlightened on a subject (immortality) that is a constant source of great interest to me as well as others, I take the present opportunity to call upon you for information with regard to the sentiments referred to. From my youth up I have been inclined to Materialism, the evidences of which are constantly presenting themselves to prove what seemed to be the correctness of the theory.

For to me the constant decay, not annihilation, of vegetable matter, that coming next to the animal kingdom that is ever presenting itself in the spire of grass that shoots from the earth with the first breath of Spring, to be only destroyed by the frosts of Winter; the unfolding leaf that dances in the wind, or glitters in the dews and sunshine of Summer, and with Autumn's approach, falls to the earth and is taken back to the element from which it was derived, the waving fields of grain that fall before the reaper's stroke; and finally everything, both animate and inanimate, that germinate and unfold themselves, are positive proofs of the fact that every thing loses its identity, which to me has the same significance as annihilation, as applied to the human family. But in the midst of these evidences and conclusions, which are truly depressing and gloomy, along the darkened sky of shadowed life, is drawn the bright rainbow of hope in the dawn of Modern Spiritualism, with its natural reasoning and satisfying manifestations through its mediums, thereby making life an object, this world a world of beauty, opening up paths of true duty stimulating to noble actions, making life a reality not a dream, dispelling the idea that God is a myth, and this world a sham, and preparing us for the beautiful residence in the Summer-land. But in the very enjoyment of this satisfactory result, there drops from the literary sky a very thunderbolt, in the shape of an assertion, backed by proofs resulting from thought and study, "That all Spirits are not necessarily Immortal."

But now, dear brother, think not that I am finding fault with your ideas, for it would be preposterous in the extreme for me to assail you in your position, perched high and out of my reach on the rock of eminence and distinction as a scholar, a thinker, a writer, far a-head of the times in which you live; eminent as an author—a very becon light in the literary world. No! far from it, but to be profited, to be taught, to be led in the paths of wisdom to newer light, that I appeal to you, not for myself alone, to enlighten me upon the subject or idea, that would discriminate between spirits flecked with the doom of mortality, or enshrined with the halo of a never-ending existence.

Sometimes, truly good men tread aside and let the reptile live; and always great and good men will linger as they are advancing up the plane of wisdom, and listen to the pleadings of those far behind, and endeavor with one moment of their time, to clear away an obstacle, so great to me, but which you cleared at a single bound.

Your friend and brother,

N. WILBER.

Birmingham, Ohio.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

PLUM HOLLOW, IOWA.—J. S. Shirley writes. New phases of mediumship are daily being developed, proving conclusively that the new era is to be one of vast interest to mankind, insomuch as it will totally eradicate error and place mankind on a higher plane of existence.

ST. LOUIS, MO.—M. A. McCord writes.—I will try and spread abroad the gospel of glad tidings as published in the JOURNAL as much as I can, both by recommending it and lending it to others. We are having two societies here, one Spiritual and one Material. Bro. Warren bade us adieu on last evening, March 23rd, much to our sorrow, for we all like him and wanted him with us, but his angel friends have other work for him to do.

DENVER, IOWA.—G. Farnsworth writes.—We have had a feast of spiritual circles here in this vicinity and a good time generally with our spirit friends. Our converts are increasing daily. The circles are held at Brothers Volentine and J. Deneys. The manifestations generally consist of talking, writing, and giving tests. Spirit lights were seen at Bro. Volentine's, and a good time generally was had with the spirits.

WAUKEGAN, ILL.—Sada Bailey writes.—According to spirit direction I gave notice that I would lecture on the 25th Anniversary at this place. As you always welcome good news in the progress of our cause. I am glad to send you the good tidings that we are working in our own little way. The perfect attention, the deep appreciation of the audience, bade me know that in this beautiful little lake-shore city of Waukegan, there are hungry souls who welcome spiritual food. The liberality shown by the collection taken at the close of the lecture, encourages me to hope that the angels do not intend I shall take in washing (as I expected) to support my little family; but that I shall be sustained by preaching our glorious gospel. That God and angels may guide and inspire me, is my prayer.

SALEM, MASS.—Thos. B. Perkins writes.—Inclosed please find post-office money order for continuing subscription to your most valuable and interesting RELIGIO-PHILOSOPHICAL JOURNAL. It just meets the demands of the people and will do much to enlighten and improve humanity generally.

Such expressions of commendation from a *clear thinker* who resides on the very ground where mediums were persecuted unto death but a *few years ago* by virtue of a law predicated upon the so-called "Word of God" against witches, is very encouraging. We would that we could be instrumental in unfolding through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL the *Philosophy of Life* to the millions of our fellow-men, who yet verily believe that all mediums are instruments in the hands of an imaginary Devil. Such letters from such localities encourage us in our work.—[ED. JOURNAL.

BRIDGEPORT, OHIO.—S. B. Williams writes. I can not let the opportunity pass without letting you and the readers of the dear JOURNAL know of the good things we have enjoyed this past winter in this benighted region of Old Theology. Thank God its foundation is giving way. First we had that host within himself, E. V. Wilson, then came the Davenport Brothers with their astounding manifestations—(some say tricks of ledgerdemain) be that as it may, the astutes of Wheeling were not only baffled in their attempt to detect fraud but were provoked to wrath, so much so that had it not been for the police the Davenports would not have been safe; and as it was women and children were in danger of being run over by the roughs. And here let me state an undeniable truth, the roughs and church members are alike pleased when anything can be brought to bear against Spiritualism, be it true or false; and if false, the better it takes. After the Davenports came Mr. Winslow, of Chicago, a good lecturer, he is, too.

CHICAGO, ILL.—Dr. Thomas J. Lewis writes. As the agitation of thought is the beginning of wisdom, and the Orthodox hypocrites are agitating to lift their pet He, a three-headed revengeful God into the Constitution, allow me through the columns of the JOURNAL, to put in my share of agitation. The great difficulty in introducing such an incomprehensible thing as a male personal Orthodox God into the Constitution, will be that no two creeds take the same view of such a God, and the fight will be a long one to decide, which creed God should be used for such dirty work. The Declaration of Independence gives each individual the privilege of enjoying his own, or no religious belief. But if any God is to be inserted it should be a God that neither creeds nor priests can trip up—and unprejudiced, moral, religious, spiritual and intelligent minds can accept of it, and that God is not a *he* nor a *she*, but a God, a being "all in all." If any God goes into the old Constitution it should be *Lewisonian God*, as above defined.

BRYAN, TEXAS.—H. A. Moore writes.—The renowned test medium, C. H. Foster, of New York, visited our city on the 20th inst., and remained a day and night with us. A number of our citizens, who were skeptical upon the subject of Spiritualism, visited him, and received overwhelming evidence that the dead still live and are able to communicate to earthly mortals On the night of the 21st inst., after Mr. Foster's departure, we held a circle in the room where he had his sittings, and received beautiful manifestations. The medium, Miss Annie Martin, of Brenham, Texas, (who was directed by the spirits to come to Bryan and sit with Mr. Foster for development), was entranced by the spirit of an Indian named "Wahseeta," who endeavored to communicate to the circle. The raps upon the table would keep excellent time when some of the songs were being sung; and once when the singing had ceased, they indicated they desired more, by drumming a tune upon the table. Spirit lights floated around the room; a beautiful arm was seen to approach a lady and beckon to her several times; some seers (developed while sitting in the circle) saw little children approach their parents seated in the circle. Everything was harmonious, and the spirits promised to visit future circles and give us glorious demonstrations. Many in the circle had never sat together before, and the magnetism being new and strange to the medium, we consider these manifestations remarkable.

WEST LIBERTY, IOWA.—J. Webster writes.—I feel moved to put in a word of reply to queries noticed in the RELIGIO-PHILOSOPHICAL JOURNAL, concerning Mrs. Blair's mediumship. Being one of a thousand witnesses before the rostrum on which those paintings were executed at Belvidere, I am prepared to say that Mr. Blair was on the stand during the time, but did not move the light, nor did he look at the paintings until they were completed. Mrs. Blair was seated several feet behind Mr. Blair and he was earnestly engaged in talking to the audience while the flowers were being painted, and thus could not well have mesmerically or otherwise directed the manipulations necessary to so delicately blend the various colors. At another time, I went as a stranger before Mrs. Blair while near two hundred miles from my family, neither of whom she had ever seen or known of. The medium's eyes were perfectly blinded, and in twenty minutes she truly described each member of my family, giving general characteristics and in the same time her hand mechanically painted a cluster of variegated flowers symbolizing each member and leaf, and indicating those that had passed the portals of mortality. During this phenomena I sat beside the table and closely observed the movements of the medium, and I know that Mr. Blair was absent from the rooms; but had he been present, I was as much of a stranger to him as to Mrs. Blair.

Mr. Blair knows no more about painting than any person that never took a brush in hand. More of Mrs. Blair's work as a medium, is executed while he is in his shop at work, than there is when he is present.—[ED. JOURNAL.

BARRE, VT.—S. Wood writes.—Three feet of snow, and good sleighing is still our lot away down here among the Green Mountains of Vermont, where the stately sugar maple in all its pristine beauty stands, still waiting for the sugar-makers' approach, which is almost impossible on account of the deep snow. But Spring will come by and by, and the sweet nectar may then be at hand. These things remind us of things long ago, when we could form but a dreamy shadow of what has since proved to be the realities of life. Boyhood days swiftly pass, manhood struggles, successes and disappointments engage our attention, and ere we realize it three score years are left behind, and we feel ourselves approaching the time when what we calculate to do, must be done very soon. But the world is still before us, with all its ignorance and superstition. What shall we do? Shall we lie supinely down, or battle manfully to emancipate long-crushed hopes and disappointmented aspirations? Thinking you might be pleased to know the status of our beautiful philosophy in the good old town of our nativity, I will venture to pen a few lines in regard to ministrations of our angel friends who have passed on to the beautiful land. Like many other places, a few of the more independent and thinking minds have had the hardihood to search and see whether these things were so. No one knocks at the gate of knowledge honestly but finds ready admittance. The common people hear these truths gladly, and willingly lend a listening ear to the heavenly voices. But I am sorry to say, those who claim to have all the piety and goodness, stand aloof, ready to oppose and ridicule all the efforts of their friends to enlighten them, whether they are earthly friends or those who have passed to the better land. We have had lectures by Mrs. Manchester, once in four weeks, for a year or more past. Mrs. Manchester is from West Randolph, and is one of the best inspirational speakers in Vermont. But very few of the people who claim all the goodness, will come out to hear, lest they should be converted, and healed of their superstitions. Ah no; why should they learn any more than their creedal teachers see fit to deal out to them. Rest and be content with your instructions, and we promise you peace and popularity in the present life, and eternal blessedness in the next. These promises are backed up with the fearful denunciations commonly used by our Orthodox brothers, and to the weak and superstitious, seem altogether potent. And thus the light is shut out, so that when their angel friends come and speak to them of their present beautiful home, they say depart; for we desire not a knowledge of your place or surroundings. But some will hear, and the light will spread, aye is already spreading, and one by one they come and see, are convinced that these things are so. Oh how instructive are the teachings of those who have dwelt in the land of the blessed, and have come again to invite us to learn of their beautiful spirit home! Our faith is strong, and our hope bouyant that the people, the common people will soon press into the light now shining around us, and give a hearty welcome to their returning friends from the country so soon to be occupied by us all. And now Bro. Jones, we wish you and yours, long life and abundant prosperity, and may you live to see superstition and bigotry done away with, and the light and truth cover the land.

DELANO, MINN.—S. Reynolds Spates writes. The teachings of this new dispensation are beautiful. The flames of Hell are smothered. Death has lost its sting, the grave its victory. It teaches us that God is an All-pervading Spirit—not a three-headed man, perched upon a great white throne, judging the twelve tribes of Israel. It teaches us that man is a responsible human being, dependent on his own exertion for salvation—not on the blood of any crucified Savior. It teaches us that no act of injustice toward our fellow-man can go unpunished. It can not be shouldered off on to the meek and lowly Jesus. It teaches us that we can not violate nature's laws with impunity, without bringing down on our own heads her penalty for the offense. It teaches us to live pure lives. For years past Christians "have busied themselves by shouting *free-love*, and still they, with holy piety, hold up for example the Old Patriarchs, that reveled in licentiousness of the vilest kind. Commencing with Noah, we find that he got beastly drunk, cursed his grandson, though guilty of no crime (Gen. ix: 21-25). That just and righteous Lot got beastly intoxicated, seduced his own daughters, each of whom had a child by her own father (Gen. xix: 31-38). Abraham had a plurality of wives and concubines, left his son to die in the wilderness, married his own sister, and then denied her as being his wife, and to crown the whole with complete cussedness, attempted to murder his *only* legitimate son. Isaac was as big a reprobate as his father (Gen. xxvi: 6.) Jacob cheated his starving brother out of his birthright by lying to his old blind father; had wives and concubines. Mrs. Rachel stole her father's pretty images, and the act ends by Jacob stealing his father-in-law's cattle. Being a *little* conscientious, he left the old man a lot of feeble, played-out stock; but all the good ones took he unto himself (xxx: 40-42). As for his sons, they improved exceedingly in the ways of wickedness, for there is hardly a crime in the whole catalogue of which they are not guilty. Moses, a man after God's own heart, his first public act was murder; also advised his brethren to steal, and then run off with the stolen goods; orders the destruction of innocent children, procures all females in the regions round about, for the purpose of prostituting them to the gratification of the low-lived lusts of his soldiers (Exod. ii: 12; Num. xxxi: 17, 18). Joshua was a wholesale murderer, the sun stood still in very horror (Josh. x: 13). Samuel had a nice little game of his own, to please his God; he chopped defenseless people into mince-meat (1 Sam. xv: 33). David tried to enjoy himself, had plenty of wives, and crowds of concubines. Had Uriah killed so as to continue his debauchery; saws and chops his enemies up, and all for God's sake (2 Sam. xi: 1, 6, 16; xii: 8, 29, 31). It will be no use to speak of Solomon; suffice it to say that he tried to be happy—as happy as a man could be with three hundred wives and seven hundred concubines.

Now let us turn to the Church as it existed under the immediate labors of the Apostles; see how much they have progressed out of *free-love*. I defy the world to produce a case so filthy as that stated by Paul. Hear him: "It is reported commonly that there is fornication among you, and such fornication as is not so much as mentioned among the Gentiles, that a man should have his father's wife" (1 Cor. v: 1). Did any of the church members regret that they had such characters in their congregation? No! They felt highly pleased to be honored in such a manner. Paul continues, "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you (1 Cor. v 2). The church of Corinth was composed of such a set of drunkards, that they could not partake of the wine without getting beastly drunk, and have their meeting finally terminate in a drunken row. Paul says, "Now this I declare to you I praise you not, that you come together not for better, but for worse. For first of all, when you come together in the church, I hear that there be divisions among you; and I partly believe it. For in eating every one of you taketh before other his own supper: and one is hungry, and another is drunken" (1 Cor. xi: 17-21). Now when we come to see the condition the church existed under in the Apostles' times, and its condition to-day together with the characters they hold up as public examples, the conclusions we arrive at is, that instead of raising the mad-dog cry of "free-love," they had better clean their own skirts of the filth they are wallowing in, for from that source emanated free-love and all other debauchery. Still not being satisfied with shouting "free-love," they call us "Infidels." Because we are assisting to carry out Christ's precepts and do the work that he said we should do he says: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John xiv: 12.) Again he says: "He that believeth shall do the works that I do; yea, even greater works." Do Christians do the works that Christ did? No! Do our mediums? Yes; the blind are restored to sight, the lame walk, and praise God, the poor have the Gospel preached unto them, etc. And in this God-given blessing, we are not limited. It comes a free gift to us all, "without money and without price." Peter says: "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts. ii: 38, 39). And still we are called Infidels, and the finger of contempt is pointed to us, simply for carrying out the examples of our good Master. Spiritualists, come out boldly and defend your cause. The angels are ready to assist us. We are engaged in a noble battle, one that should be dear to the hearts of every free man. In conclusion, may the dear old JOURNAL's future be as glorious as its past! It has a noble whole-souled man at its helm, and we can all trust in him, if liberality assisted to carry our ship safely over the breakers. Spiritualists should not be too delinquent—should not leave one to fight out the cause of truth alone, and pay all expenses, making him to fairly beg for his just dues.

Children's Progressive Lyceums.

The officers of the Children's Progressive Lyceums, everywhere throughout the world, will confer a great favor on the publisher of the forthcoming LITTLE BOUQUET by immediately sending a full report—first, of the name and date of organization; second, the names of principal officers and numbers of members; third, time and place of meeting.

No time should be lost in forwarding such reports, otherwise they can not be published in the first number of the above-named magazine.

Address LITTLE BOUQUET, corner of Adams Street and Fifth Avenue.

A Sample of Many.

DR. A. B. SEVERANCE, Milwaukee, Wis.—RESPECTED SIR:—I again take my pen to thank you with a heart full of gratitude, which words can not express, for your kind regard to me in your very timely and highly instructive letter, which I have read many times, and I think with lasting instruction to my spirit. You have answered all the questions that I desired to have answered.

Please designate which my principal or leading phase of mediumship is.

Yours respectfully,

HENRY A. PHILLIPS.

Milford, Mich., March 16th, 1873.

Notice of Mass-meeting.

BRO. JONES:—Please give, as early as possible, publicity to the fact that it is determined to hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th. Sunday 25th will be devoted to lectures morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.

Yours, etc., G. W. KATES.

Cincinnati, Ohio, April 2d.

One Box Only, Usually Weans from all Desire for Tobacco.

MRS. A. H. ROBINSON, Chicago, Illinois:—Having for forty-five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased *twenty-five pounds*. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to-day, appears quite different from the practice of years gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using Tobacco.

Respectfully, etc., etc.,

M. C. MOODY.

Hamilton, Caldwell County, Mo., March 19, 1873.

BEST AND OLDEST FAMILY MEDICINE.—*Sanford's Liver Invigorator*—a pure Vegetable, *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Beware of imitations.*

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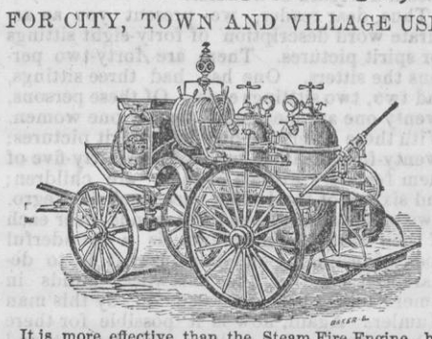

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Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given.

His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquittal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "*seed that shall spring up and bear fruit,*" and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

Capt. R. Montgomery, of **Hodgdons Mills,** MAINE. — This is a beautiful picture, and shows his spirit daughter holding a flower to his face. This picture is fully recognized, and was the means of converting him and his family to the Spiritual faith.

Moses A. Dow, *Ed. Waverly Magazine,* **Boston,** MASS. — The spirit form represents "Mabel Warren." This young lady was assistant editress of his paper and being fatherless was drawn to him as to a father. Mr. D. is a gentle man of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory. A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

John J. Glover, **Quincy,** MASS. — The spirit here represented is Mr. Glover's mother, and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness is seen to be every remarkable and satisfactory.

Herbert Wilson, **Boston,** MASS. — Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautiful test.

Mr. Winslow, **Boston,** MASS. — Spirit cousin and brother. This picture is fully recognized, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham, **Lowell,** MASS. — Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress.

Mrs. Cottrell, **Boston,** MASS. — Spirit child sitting in its mother's lap. This picture is also a most excellent test, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

Mrs. H. B. Sawyer, **Winona,** MINN. — This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of holding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod, **N. Bridgw

Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Spirit Photographs, By Mumler.

(CONTINUED)

Number twenty-nine, Robert Bonner, of Georgia, the sitter. Behind him and slightly to his left stands his wife, a sweet-looking spirit woman—we take it to be the spirit seen in number twenty-seven—her left arm and hand are resting on and over his shoulder, her hand apparently in his bosom. On the left and over his heart is seen a wreath of flowers. The right hand of the spirit is held up, the index finger pointing upward. On and around her head, is a wreath of flowers. The face in each of these spirits are well brought out.

Number thirty, Master H—d, the sitter, and his double; that is, his own spirit stands by him. The likeness is good.

Number thirty-one, Master H—d again the sitter, and behind him stands representatives of Europe, Africa and America. An Indian occupies the foreground, resting his left hand on the shoulder of the sitter, his right arm and hand in front of the sitter, holding in his hand what we take to be a bow. The face is thoroughly Indian, the hair long, and on top of the head is a tuft of feathers. On the right of the Indian and a little behind him stands a fine looking Negro; his features are long, forehead broad and full, nose well defined, lips heavy and full, eye expressive, full and intelligent. The beard on his chin and lower jaw is woolly and short, his hair carefully trimmed and woolly. In the background and to the left of the group, is seen Europe in the form of a fine looking white man. The face is not as well brought out as the others, but is thoroughly Caucasian.

Number thirty-two, Mrs. Carlile, of Boston, the sitter, and an Indian spirit girl apparently five or six years of age, sitting on Mrs. Carlile's lap. The face of the child is full and large, and precocious. On the head is a tuft of feathers. Her ears are large and have rings in them. As she sits in the lap of Mrs. C., her form and dress hides from view a portion of Mrs. C.'s dress, and yet Mrs. C.'s left hand lies on the dress of the child. Her right hand and arm seems to pass under a portion of the dress of the child, and the hand laying palm upward on her lap. The child's left hand and arm rest on the right arm of Mrs. C. The name of this spirit is given as Ueicola. We opine that it would puzzle an artist to develop from an old negative a spirit picture like this in the lap of a new sitter.

Number thirty-three, Mr. Winslow, of Boston, the sitter. With him stands his spirit brother and cousin. The resemblance of the brothers is remarkable. The cousin, a fine looking woman, stands in front of the spirit brother, and on the right side of the sitter, her right hand and lower arm rests across the bosom of Mr. W., the left hand and arm are not visible. Over the head of this spirit is a crown from which descends many rays of light; her face is finely brought out, and has a fine family resemblance to the brothers. It must be to the Winslows a remarkable test.

Number thirty-four, Col. Cushing, of Chicago, Ill., the sitter. There is an expression on the Colonel's face that seems to say, "Look out Mumler; if I catch you tricking me, I will send you to Texas, where all humbugs ought to go." Behind him and over him stands a woman from spirit-life, with her arms lovingly clasped around the Colonel's neck. Her features are well defined. In her hair are flowers. She was in life as she is in spirit-life the Col.'s friend.

Number thirty-five, Mrs. Carter, of Boston, the sitter, and her spirit child. One remarkable feature in this picture, is that the hand of the child moved after it came before the lens of the camera.

Number thirty-six, Mrs. Charlotta Adams, Boston, Mass., the sitter. Behind her stands her father, and on her left is seen her neice. Both pictures are well defined—the resemblance of Mrs. Adams to her father is readily noticed.

Number thirty-seven, Mr. Brown, of York, Pa., the sitter. By him are two sisters in spirit-life. One stands behind him with her arms around his neck. This spirit's arms are naked above the elbows. She has a wreath of flowers around her head. The other sister is on his left, leaning toward him, her right hand resting on his left arm. No ornaments.

Number thirty-eight, Mrs. Tinkham, of Lowell, Mass., the sitter. By her side and on her left stands her child. The right hand of the child is in the act of raising the dress of the mother. The picture of the child is well defined. We would very much like to see this picture counterfeited by the use of an old negative with a new sitter.

Number thirty-nine, Horace Weston is the sitter, and his friend, a spirit, stands behind him, the left arm over the sitter's right shoulder, holding in the hand a letter on which is writing which we can not decipher. Her spirit picture is plainly visible—not, however, as well brought out as most of the others are.

Number forty, Mrs. Floyd, the sitter. On her right stands an Indian Cheif with four large feathers in his hair, and a quiver at his back in which the feathered end of five arrows appear. He stands in the attitude of listening with his left arm partially raised from his side. He is leaning toward Mrs. F., and must have moved his left leg after the dark cloth had been removed.

Number forty-one, The Hon. Melville C. Smith, the sitter. Behind him and directly over him, stands Prof. Morse, the beard of the Professor reaching down on to the head of Mr. Smith. In his right hand the Professor holds a paper on which is a message, but we can not read it. In his left hand and between the thumb and finger of the spirit, there is something being held up to the chin of Mr. Smith.

Number forty-two Joe Jefferson the sitter, and behind him stands the spirit of his wife.

Number forty-three Miss Jefferson the sitter, and directly behind her stands her spirit mother, with her right hand resting on her bosom. That these two spirit pictures are from one person, no one can doubt who looks at them, and if Mr. and Miss Jefferson were both present and one succeeded the other in sitting for a picture, it is a startling test beyond all controversy.

Number forty-four, Mrs. Nellie Flint, of New York, the sitter. By her stands the spirit son of Isaac Aiken, of Pittsburgh. He stands looking over the head of Mrs. F., holding up the right arm partially doubled. On the outside or back of the index finger, sits a bird, as if ready to take its flight.

Number forty-five, L. A. Bigilow, Boston, the sitter. Behind him is seen the manly form of Franklin, seemingly about thirty years old. Both his hands are in front of Mr. B., and between them he holds a large key, indicative of, we suppose, his first experiments in electricity.

Number forty-six, Mrs. Swan, of Chicago, the sitter. To her right and looking toward her stands her husband and daughter, both in spirit-life. Her daughter is in the foreground leaning toward the mother, her right arm seen in front of the mother, holding in her hand a wreath of flowers. Her hair is ornamented with flowers. The father's face is well brought out. His left hand is up to the right side of his face and shoulder, as if in the act of holding some drapery in place. The group is a fine one and makes a neat picture.

Number forty-seven, A. A. Wheelock, late of the *American Spiritualist*, the sitter. Behind him stands his Indian guide. Both look frightened, as though each had had enough of each other. Bro. W. looks tired and weary. The Indian's under lip hangs down while Bro. W.'s hair stands up as though it expected to leave with poor Lo. The upper portion of the spirit's face resembles Bro. W.'s very much. The Indian is the lightest complexion of the two. It is, however, a good test for we have seen this Indian with Bro. W. on more occasions than one.

Number forty-eight, Emma Hardinge, the sitter. Behind her and leaning over her stands a spirit; it is the commanding figure of Beethoven. He is in the act of laying on her bosom a wreath of flowers.

Thus, dear reader, we present you an accurate word description of forty-eight sittings for spirit pictures. There are forty-two persons the sitters. One has had three sittings, and two, two sitttings each. Of these persons, twenty-one are men and twenty-one women. With these sitters are fifty-nine spirit pictures; twenty-four of them males, and thirty-five of them female. Fifteen of them are children; and six are of the Indian race and six Negro. Two of the sitters have three hands over each of their heads. This album is a wonderful book of testimony and to gainsay it, is to declare that some of the shrewdest minds in America have been imposed on by this man Mumler. Again, how is it possible for there to be a cheat in this matter. We deny it, and declare that spirit photography is a fact.

Thus step by step we are carrying the stronghold of the church. Christianity has refused "the prayer guage" of science; we accept it, and are a little nearer God.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

R. R. BARROWS passed on to the higher life, Feb. 20th, 1873, from Dunleith, Ill.

BRO. BARROWS was an earnest investigator of spiritual philosophy, and became fully convinced of an immortal existence sometime before he was called to the final test. He was an exemplary man in principle and sympathy, always willing to contribute to suffering humanity no matter from what source or condition they were solicited.

P. S.

Passed to spirit-life at Waverly, N. Y., the 17th ult., NEWTON KINNEY, ESQ., aged 47 years, 1 month and 7 days.

NEWTON KINNEY was a native of Sheshequin, Pa., and for the past fourteen years a resident of this village. He early espoused the cause of universal freedom of mind and body; embraced the Spiritualists' doctrine of actual communion with the spirits of the departed, and of continued existence and eternal progression. NEWTON KINNEY was true to his convictions, true to his own manhood, and true to humanity. His loss will be severely felt in the household, and in this community.

GEORGE HITCHCOCK, aged 25 years and 17 days, after a general decline of his physical organization extending over a period of two years, passed to the home the "Beloved gone before," March 14th, 1873. Considering the fact that his mother was in the glorious Spirit Land there must have been tears of joy and smiles of gladness at the meeting.

He was a very promising young man, and was beloved by all who came within the sphere of his influence. He was an earnest thinker and a devoted student of the principles of our soul-encouraging philosophy, and many of his friends now in earth-life have a consciousness of his continued existence.

The writer upon the occasion of the funeral, addressed the friends, giving such consolation as is embodied in the fact of the communion of the saints and the philosophy and religion of Spiritualism,

J. H. RANDALL.

Michigan City, Ind., March 17th, 1873.

Passed to spirit-life from Fitchburg, Mass., November 1st, HARRY M., aged 14 months, after a few brief hours struggle with that scourge to children, membraneous croup. Only son of C. A. and L. A. Goodrich.

Precious bud of earth thou wert too tender,
Long to linger on the parent stem,
So white robed angels picked thee for their garden
And crowned thee with a royal diadem.

Thy parents mourn the absence of their darling—
They miss the sparkle of his bright blue eyes,
Thy ruby lips, the cooing of thy sweet voice,
That cheered with music hearts now filled with sighs.

But parents hope, for you will see your HARRY—
In that bright spirit home of love and rest
So calmly wait the coming of the boatman—
To row you o'er the river we call death.

Mrs. S. A. Thayer, Chelsea, Mass.

Passed to spirit-life, very suddenly, of heart disease, from his home in Moretown, Vt., March 5th, 1873, Mr. A. JACKSON CRAVE, aged 40 years.

Thus, suddenly, a dear wife, numerous relations and friends, have been bereft of the earthly presence of one endeared to them by the strongest ties of consanguinity and friendship For over two years he has been a firm believer in the philosophy of Spiritualism, and advocated its principles fearlessly and openly. It brought him comfort and joy, and prepared him for the glorious change through which he has passed. Of a genial, urbane and humorous nature, he won the love and respect of all.

The writer officiated at the funeral, which was largely attended, and under the auspices of the Masonic Fraternity, of which the deceased was a member, his remains were borne to their last resting place in Richmond, Vt., and tenderly laid by the side of kindred dust.

Also, in Moretown, Vt., on the evening of Wednesday, March 12th, of Measles, the beautiful spirit of MERTIE MAUD, only daughter of Mr. Curtis S. and Mrs M. Amanda Stewart, left her frail casket for the home of the angels, aged 1 year 6 months and 26 days.

The angel of death, brooding his sable wings above the home of our bereaved brother and sister, saw that MERTIE MAUD was too fair a flower to bloom in this cold clime of ours, and so they gently translated her to the Garden of Eden above, to blossom and mature amid the smiles of God, and the genial influences of His beautiful angels.

A large number attended the funeral of her little body, all of whom testified by their presence their sympathy for the bereaved parents, relatives and friends. The writer spoke from the text, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

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Husband.—What, Mary, well already, and eating toast and tea! I left you with a raging fever this morning.

Wife.—Yes, Albert, I am well already, and I took nothing but six of Spence's Positive Powders. They acted like a charm, and they cost only two cents and a half a piece. That is the tiniest doctor's bill you ever paid.

We announce nothing new when we say that every thing in nature, from the least to the greatest, is either positive or negative. In other words there are in nature but two forces; and they do all the mighty things as well as all the little things that are done. These two forces are easily recognized under the different popular and scientific names which have been given them. In the solar systems of the universe they are called **attraction** and **repulsion;** in the earth they are called **north** and **south polarity;** in the ultimate chemical atoms of matter they are called **electro-positive** and **electro-negative;** and in animal and vegetable life they are called **male** and **female.** But wherever they dwell, and under whatever names known, they are always the same, always dual always found, upon an ultimate analysis, to be nothing more than nature's two great forces, the positive and the negative, modified by the peculiarities of the material forms in which they are embodied. The positive and negative forces are therefore the only powers of the universe of systems, suns, worlds, atoms, life, mind. The positive and negative forces move and guide, make and destroy, build up and tear down, lock and unlock everything in nature—they are, as it were, **nature's right and left hand,** doing everything that is done, and without which nothing can be done.

Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in disease the natural **balance,** or **equilibrium** of those two forces, is temporarily or permanently destroyed. The quickest, surest and safest way, therefore, to restore lost health is to **restore the balance** or **equilibrium** of the positive and negative forces; and the quickest, surest and safest way to do this, is to introduce into the diseased body, or organ, the very force itself, whether positive or negative, which will bring about the required equilibrium This can not be done effectually by a machine or battery; because, as is well known machine electricity, or magnetism, travels upon the surface, and can not be made to penetrate to the diseased part unless the current is made so strong as to kill the parts through which it passes. What is needed, therefore, is something that will carry the positive and negative forces into the interior of the body, and the interior of the various organs of the body The **POSITIVE AND NEGATIVE POWDERS** do this; and hence their wonderful success in curing diseases of all kinds. These Powders are magnetically polarized, and act as **vehicles** or **carriers** of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidneys, the stomach, the intestines, the muscles, the womb, and every organ, fibre and atom of the entire body. Nothing, therefore, can escape their penetrating and pervading power. They search the system to the very marrow of the bones.

Truth is always simple Simplicity is one of the evidences of truth. Now, nothing can be more simple and natural than the above explanation of the nature of disease and its remedy It is briefly as follows: Every disease is an unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition. The remedy must be something which will convey to the diseased organ a sufficiency of the positive or of the negative force to restore the organ to its original magnetic equilibrium. This is done by the administration of the **POSITIVE** or of the **NEGATIVE POWDERS,** according as the diseased organ is in a positive or a negative condition.

One of the consequences of the great simplicity of this explanation and classification of diseases and their remedy, is the fact that a child twelve years old can treat itself if sick, by simply following the plain Rules which accompany each box of the **POSITIVE AND NEGATIVE POWDERS;** and it will be found upon examination that those Rules are as simple and as easily understood as any physician's directions for taking a dose of caster oil or quinine.

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When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to this suffering world.—(MARY E. WALDRON, *Allegan, Mich.*)

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My wife having used a box of your Positive Powders, was relieved immediately of many **Aches and Pains** of long standing.—(D. B. GARDNER, *Millville, N. J.*)

The Positive Powders have cured the **Headache** and **Toothache** in several cases, and my own case of **Nervous** or **General Debility.** I was very weak and miserable. I have gained from the first day, and am getting to feel almost as well as ever I did.—(J. B. SWEARINGEN, *Fairmount Minn.*)

While on a visit to my sister in Dover, she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLY, *North Richmond N. H.*)

"The wonderful working of the Positive Powders no tongue can tell, nor pen describe. I can now lie down at night and sleep the sweet sleep of my childhood."—(MRS. ELIZABETH HANNAH, Manti, Utah, now at Los Angeles, Cal.)

If you want a good, sound, sweet and refreshing sleep, take one or two of **SPENCE'S POSITIVE POWDERS.** For this purpose they surpass every other discovery and invention of man. The **POSITIVE POWDERS** induce a deep, quiet, healthy, natural sleep, from which you awake feeling refreshed, invigorated and exhilarated On this point we refer to the above letter, and also to W. REED, *Keene, N. H.*, I. ETHRIDGE, *Battle Creek, Mich.*, MRS. S. E. GRISSOM, *Smithville, N. C.*, and others.

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting. DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers such as the TYPHOID and the TYPHUS.

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